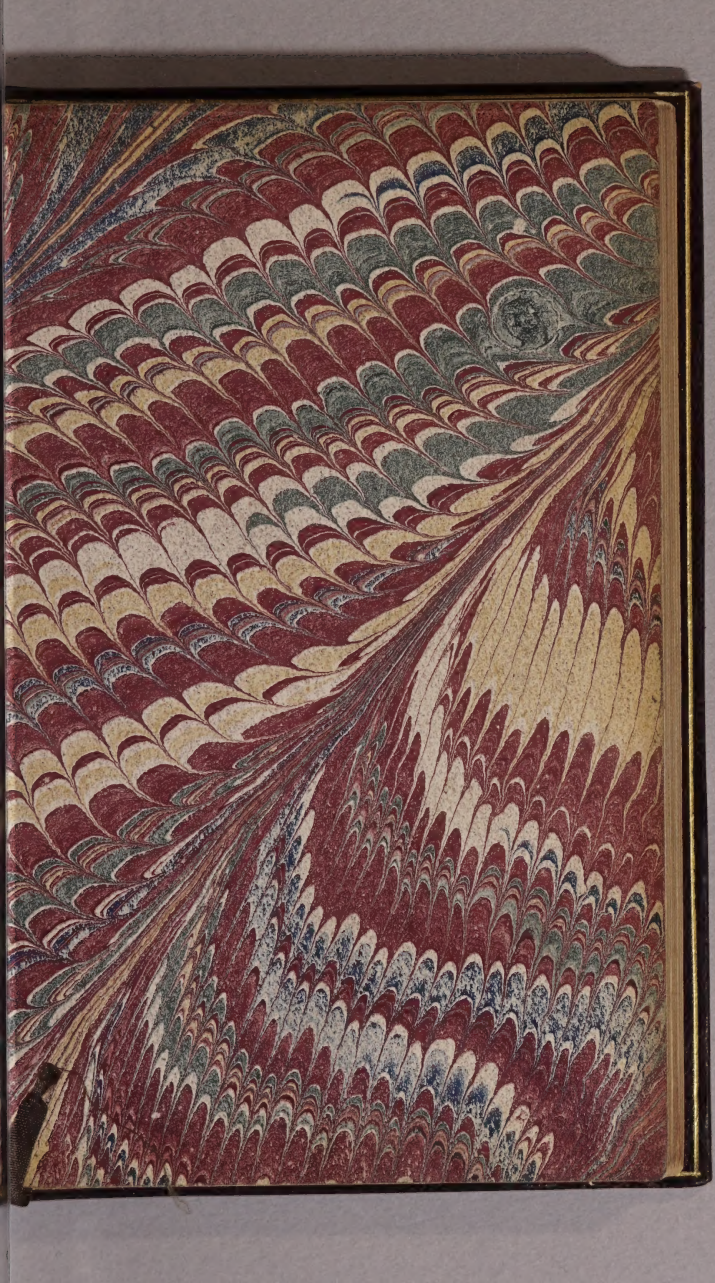
GAUDEO

John Carter Brown.



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See another work in this vol.

ANGELOGRAPHIA,
OR
A Discourse

Concerning the Nature and Power of the **Holy Angels**, and the Great Benefit which the *True Fearers* of GOD Receive by their Ministry:
Delivered in several
SERMONS:
To which is added,
A SERMON concerning the **Sin** and **Misery** of the **Fallen Angels**:
Also a Disquisition concerning
Angelical-Apparitions.

By *INCREASE MATHER*, Præsident of *Harvard Colledge*, in *Cambridge*, and Preacher of the Gospel at *Boston*, in *New-England*.

Are they not all Ministring Spirits sent forth to Minister for them who shall be heirs of Salvation? Heb. 1 14.

Boston in *N. E.* Printed by *B. Green* & *J. Allen*, for *Samuel Phillips* at the Brick Shop. 1696.

JOHN CARTER BROWN.

Hoc maximum existimo beneficium, quod ab actu Nativitatis meæ, Angelum pacis ad me Custodiendum, usque ad finem meum, dedit mihi Dominus.

Augustin. Medit. Lib. 1. Cap. 12.

RPJCB

The Epistle Dedicatory.

To the Right Honourable, HUGH BOSCAWEN *Esq.* One of His Majesties most Honourable Privy-Council.

SIR,

THE only Reason of this *Dedication*, is, That so I might Testify the Grateful Sense, which I have (and ever ought to have) of the kindness, which Your *Honour* ha's Obliged the People of *New-England* by, in that You have upon all Occasions according to the Capacity and High Station, which the Divine Providence ha's set You in, improved Your Interest for their Benefit. You have many years since approved Your self an *Obadiah* to the Lord's Prophets and

Servants: And now the Moſt High by a Wonderful *Revolution*, ha's placed You, where Your Talent for the Service of God & Your Countrey, is greater than formerly: I ſee in You another *Mordecai*, who, *being near unto the King, ſought the Wealth of his People.* And ſuch is Your diffuſive Goodneſs, as that You have been willing to do Kind Offices for a poor People afar off in a Wilderneſs, where You have no Temporal Intereſt, or Relations, nor Expectation of any Reward from men, and which therefore, nothing but a *Chriſtian Generoſity* could incline You unto. The Lord Jeſus Chriſt, and *His Holy Angels*, are Witneſſes of all that You have done, or ſpoken, in the Behalf of any of them that fear Him, and He will Acknowledge it *before His Father, and before His Angels*, another Day. To His Grace, I Humbly Recommend YOU, and Remain,

Right Honourable SIR,

Your humble Servant,

Increaſe Mather.

TO THE

READER.

THE Doctrine which Concerns the Miniſtry of HOLY ANGELS, is a Subject moſt worthy to be Searched into. Several Learned Men have Publiſhed Elaborate & Solid Diſcourſes thereon: In ſpecial *Zanchy, Rivius, and Stuckius.* There are alſo ſundry Uſeful *Engliſh* Treatiſes, in which this Argument is Judiciouſly Handled. Particularly, by Biſhop *Hall*, Mr. *Lawrence*, and Mr. *Ambroſe*; This notwithſtanding, a Learned Divine Laments, that there are ſo few Books Written, or Sermons Preached, concerning the Angels, of whom the Scripture ſpeaks ſo much. I have from that Conſideration been Induced to Publiſh what is Emitted herewith. As for *Philoſophical Queſtions* about the Nature of Angels, and the way of their Underſtanding Things, whether it be *Per Species Intelligibiles Inſitas vel Acquiſitas*, and many the like, which *Thomiſts* and *Scotiſts* have ſuch wrangling Conteſts about, I have wholly declined them. *Heerboord* in his Select Diſputations, and *Schiebler*, in his

Metaphysicks, are among the cleareſt Authors, that Treat on thoſe Speculations, whoſe Books are in the Hands of Scholars. To offer ſuch things unto a Popular Auditory, would be to feed them with Stones inſtead of Bread. Nor have I determined any thing concerning that Problem, *Whether every man has a particular Angel to be his conſtant Companion, from the time of his Birth to his Death?* The *Platonicks*, and other *Philoſophers* among the Gentiles of old, did believe it, unto an high Degree of Superſtition: A Magician adviſed *Anthony* not to contend with *Auguſtus*, becauſe he ſaid the *Genius* of *Auguſtus*, was the moſt Powerful. The Jews are perſwaded, that there is an Angel Guardian deputed to each particular man. Their *Cabbaliſts*, (which are too much favoured by *Merſennus*) undertake to tell us, what were the Names of the Angel Guardians belonging to *Adam*, *Shem*, and *Abraham*. V. *Gaſſendi Examen Fluddi Philos. p.* 243. Another Author (*Cæſar Longinus*, *p.* 476.) tells us, who were the Angels of *Joſeph*, *Joſhua*, *David Eliſha*, &c. *Pſellus* has Written a Book *De proprio Dæmone*. And all the Pontificial Doctors maintain the Affirmative of the *Problem* mentioned, unto which alſo ſome Eminent Proteſtant Divines incline, though not as Comprehending every man, only every Elect Veſſel; grounding their Belief chiefly on thoſe two Scriptures, *Math.* 18. 10. and *Acts* 12. 15. The very Learned, and very Pious Doctor *Rivet*, (according to his uſual manner) expreſſeth himſelf with great Caution

Caution and Judgment concerning it. *That every One of them, who ſhall be Heirs of Salvation, has, beſides what may be, with him on extraordinary Occaſions, always One particular Angel with him, he ſuppoſes it to be a probable Truth, and that it is not againſt the Scripture. Nevertheleſs, that we cannot from thence Infer, that it is alwayes the ſame Angel*: He adds, *That it is an Opinion not worth the Contending about.*

I have therefore Declined that Queſtion, and endeavoured (ſo far as I am able to Diſcern) to keep unto clear Scripture-Revelation, in what I have delivered; and ſo to ſpeak, as that the moſt ordinary Capacities might Underſtand and be Edified. I have not Lieſure to Tranſcribe my own Notes: Therefore, Theſe Sermons (as well as ſome, on other Subjects lately ſent to the Preſs) are Publiſhed, as they were taken from me, in Short-Hand, by One of my Hearers. I have peruſed them, and here Preſent them without any great Alteration. The Ingenuous Reader will pardon the Inculcations in them, conſidering to whom they were Preached, and for whoſe ſake they are, in this way made publick.

ANGELS (both the Good and Evil Ones) have a greater Influence on this World, than men are generally aware of. *Monitions* of Dangers, and of Great Changes are oftentimes from Good Angels. *Beza* was ſtrangely affected with a Dream, which he Communicated to the Magiſtrates of *Geneva*, by means whereof the City

was Saved from an Impending Miſchief. This could not be from an Evil Angel. Nevertheleſs, Providence does ſometimes Permit and Order Monitions of Future Evils by them: Thus *Brutus* was by a *Dæmon* Fore-warned of his Death. Arch-biſhop *Spotwood* Writes, that One of the Kings of *Scotland* was terrified with the Viſion of a Perſon, whom he had cauſed to Sin much againſt his Conſcience, who Cryed to him. *Wo worth the Day that ever I knew thee, for becauſe I have ſought to pleaſe thee againſt God and His Servants, I am now adjudged to the Torments of Hell.* The next morning he nnderſtood, that that man was dead, and that he dyed juſt at the Hour, when he appeared to him, after that affrighting manner. He alſo dreamed that Sir *James Hamilton*, whom he had cauſed to be Executed, came to him with a Drawn Sword, and therewith cut off both his Arms, whilſt he was muſing what ſhould be the meaning of that Dream, News was brought him of the Death of both his Sons. Our *Engliſh* Hiſtories report, that the Lord *Stanly*, had a Dream, in which it ſeemed to him, that a Boar Gored him, and the Lord *Haſtings*; and becauſe the D. of *Gloceſter* gave the Boar for his Arms or Cognizance, it made a dreadful Impreſſion upon his Spirit, that miſchief was by him ſecretly intended againſt them. He that Night ſent to the Lord *Haſtings* about it, who looked on it, as no more than a Dream or Phanſy; but the next day, the Lord *Stanly* was Wounded, and the

Lord

Lord *Haſtings* was Murthered by the Bloody Treachery of that Boar, the D. of *Gloceſter*, who was afterwards K. *Richard* 3. And we know from the Scripture, that an Evil Angel foretold, the Fall of *Saul* and *Jonathan*, and the Great Mutations, which ſhould then happen, in the Kingdom of *Iſrael*. Jewiſh Commentators ſay, that the Reaſon, why *Saul* cut off the Witches throughout the Land, was, becauſe they Foretold that *David* ſhould be King. I Remember, that once in Diſcourſe with the Learned Doctor *Spenſer*, in *Cambridge*, concerning his Book of Prodigies, he ſaid to me, that his Judgment was, *That the Evil Angels had* Prænotions *of many Future Things, and did accordingly give ſtrange* Premonitions *of them.* No doubt it is often ſo, and yet as *Lavater*, *Schottus*, and others have noted, there are ſometimes Things ſignified by *Angels*, which it is not eaſy to determine of what ſort thoſe *Genii* are. What ſhall be thought of the *Phantom*, which appeared to General *Veſſelini*, aſſuring him that he might take the City of *Muran*, by the Aſſiſtance of a Widow which Lived in that City, which ſtrangely came to paſs accordingly, in the Year 1644. There comes to my mind a very Unaccountable Thing, which happened at *London* above Thirty Years ago. It was this, One Mr. *Cutty* (an honeſt Citizen) paſſing between *Milk-ſtreet* and *Wood ſtreet* in *Cheap-ſide*, on *March* 2*d.* 1664. took up a Letter Sealed. The Superſcription whereof was theſe words following : *From Geneva*,

Geneva, to a Friend. Within the Letter these words were Written. "This is to give both "timely and speedy Notice, that in the Year "1665. in the latter end of *May*, shall begin a "Plague, and hold very Hot, till the latter end "of *December*, and then cease, but not quite; and "then go on, till the latter end of the Spring the "next Year. And in 1665 and 66. putting both "together, shall not only happen a Plague, but "great Sea Fights, such as the like was scarce ever "heard of; and this shall not be all, but in the "Year 1666. on the Second of *September*, shall "happen a Fire, that shall Burn down One of "the Eminentest Cities in the World. Mr. *Cutty* carried the Letter to the then Lord Mayor. A Reverend Divine in *London*, who was of his Acquaintance, had a Copy of it, before the sad Things here Prædicted came to pass; and at my last being at *London*, was pleased to favour me with it, as 'tis here Related. This Account bing certainly true, and very surprizing, I thought it not unworthy the Publication.

As for the annexed Discourse, concerning *Angelical Apparitions*, more Instances than one or two, here in *New England*, of Appearing Pretended Angels, have made it necessary, that something should be Written to prevent the Deception of several that have been, and of others, that were in Eminent Danger of being Imposed upon. Some may think it Extraordinary, That such Things should happen in a Place, where the Light of

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he Gospel (which has ever been wont to shine way the Angels of Darkness) does prevail. But t is no new thing for men to be thus deluded. ome Good men have Credited strange Relations bout *Apparitions of Saints Departed*, as well as of Angels. *Eusebius*, in his Ecclesiastical History, *Lib. 6. cap. 4.*) reports that *Petamiæna*, three lays after her Martyrdom, appeared to *Basilides*, nd caused him to turn a Christian ; and afterwards to many in *Alexandria*, on whom the *Apparition* had the like Effect. Fabulous Relations and such I take those of *Eusebius* to be) are more like to Confirm Infidels, than to make Christians.

I have reason to believe, that it has been a signal Mercy to this Country, that the pretended Angels have been suspected to be no better than *Satan transforming himself into an Angel of Light*. Nor is it at all to be wondred at, that the Spirits of Darkness should be able to Deceive mens Senses ; making them believe that they see that which is not. A man that is Skilled in Opticks, may impose on the Senses of others, as did *Descartes*, when he caused Admiration in his Friend *Brassieus* by Representing to him a Company of Souldiers, marching in his Chamber ; but this proceeded from the small Figures of Souldiers which he concealed, and by a Glass brought such multiplied without doors. And who, that has Read *Porta, Longipus, Zimara, Weckerus*, or such like Writers, knows not that by Natural, without Superstitious Magic,

Things

Things of this Nature may be done? How eaſy then is it for *Dæmons*, who have a perfect Underſtanding in *Opticks*, and in the Power of Nature to deceive the Eyes, and delude the Imaginations of Silly Mortals?

It was in my thoughts to have Written ſomething concerning that Power, which by the Permiſſion, and Righteous Judgment of God, the Evil Angels have over the ſinful, miſerable Children of men. There are ſome, who will not Believe, that ever a Wizzard or Conjurer ſhould be able to ſet the Devils upon their Neighbours, or that thoſe Infernal Spirits ſhould have Power to Hurt them. But the Scriptures aſſures us, that *Balak* ſent for that Infamous Southſayer *Balaam*, to Curſe his Enemies, which he would never have done, if it had not been a thing notoriouſly known, that *Balaam* could by his Charms do ſuch things. And the reaſon of his being no more affrighted when his Aſs ſpoke to him, was doubtleſs becauſe he did not at firſt think that it was a Good Angel that ſpoke, but rather one of thoſe Evil Spirits with whom he had maintained a familiar Converſation. Nor can it be denyed, but that there are curſed Books in the World, which Inſtruct men what Ceremonies they muſt uſe, and what Words they muſt utter, that ſo when the *Signals* which are of the Devils *Inſtitution*, are obſerved, he may do what his Worſhippers deſire of him, ſo far as the moſt High ſhall give him Leave,

eave, without whose Permission he cannot much as enter into any man's Swine. he Superstitious Gentiles of Old, set a very igh Price on such DIABOLLICAL-BOOKS. he Converted *Ephesians* burnt those Books, and ey counted the Price of them, and found it to Fifty thousand Pieces of Silver, which amounts One Thousand Five Hundred Sixty Two unds, Ten Shillings, English Money, *Acts* 19.19. cause the *Ephesians* were notorious for doing ischief by Magical Spells [*EPHESIA GRAMATA*] became a Proverb. That such Instruments of Satan cannot always hurt whom they ould is most certain. *Cyprian* (who was afterards a famous Minister and Martyr) found it be so, when he made the Attempt. It is lated in the Life of *Ambrose*, that Magicians did vain seek to do him Hurt. One that many ars since was Executed at *Hartford*, in *Connecti-* Colony, on the Account of Witchcraft, confed, that she had Employed Evil Spirits to be venged on several ; but that when she would ve had them do the like to Mr. *Stone* (the minent Teacher of the Church there) they told r, they had not leave to do it : Nor is this to Evaded by saying some Persons (as of late *New England*) have falsly accused themselves, this Person was upon Rational Grounds, ought to be a true Penitent, before her death. e cannot argue, that because some have failed their cursed Attempts, that therefore never any

any Succeeded. But the known Succeſs of many was that which Emboldned others to Endeavour the like. Some of the Indian *Pawaws* (*i. e.* Wizzards) in this Country, having received the Gospel, and given Good Evidence of a True Conversion to God in Chriſt, have, with much sorrow of Heart, declared how they had, whilſt in their *Heatheniſm*, by the hands of Evil Angels Murdered their Neighbours. There are, who by *Spells* or Muttering a few words, have cauſed Diſeaſes to be Removed from thoſe, that have applyed themſelves to them. It is Impudence to Deny this, ſince the Perſons are Extant among us, concerning whom it is to be Averred. But if the *Charms* of Impious *Sorcerers*, will cauſe Inviſible Agents, to heal Diſeaſes, Reaſon ſays, they may as well have Power to Inflict them. Theſe are plain, clear Arguments, and it is more eaſy to Slight and Ridicule them, than to give a Refutation of them. But of this, no more, nor have I mentioned Theſe Things, as expecting that *Saddu ces* or *Semiſadduces*, who are Judicially hardened in their Error, will be Convinced and Converted (for no Arguments in the World will ever do that) Nevertheleſs, others will be Confirmed in the Truth thereby.

We ought to Admire the Grace of God towards us Sinful Creatures, in that, He has appointed His Holy Angels to Guard us againſt the Miſchiefs deſigned by Wicked Spirits, who are

lwayes Intending our Hurt, both as to our Bodies nd Souls. After the Pſalmeſt had ſaid, *The Angel of the Lord Encampeth round about them that fear Him, and delivereth them,* he adds immediately O! *Taſt and ſee that the Lord is Good*; herein *Good,* in beſtowing ſuch a *Guard* upon us. It was (as that Great Divine Doctor *Arrowſmith* well obſerves) an Act of Royal Benignity towards *Mordecai,* in King *Ahaſhuerus,* to make the chief Favourite in the Court his Attendant; but how much Greater is this Kindneſs? That the Bleſſed Angels, thoſe Fevourites in the Court of Heaven, ſhould be Miniſtring Spirits for them, that ſhall be Heirs of Salvation! Although they are Miniſtring Spirits, we may not ſuppoſe them o be our Servants, no more than the Shepherd s the Servant of the Sheep, whom his Maſter Commands him to look after. They are in hemſelves far more Noble Creatures than we are, Nevertheleſs, out of Obedience to GOD Their Father, and Our's, and out of Love to us, their Younger Brethren, of whom they have a moſt ender Care, they do, without Grudging, perorm the Charge committed to them, as Dr. *Fuller* expreſſes it: The *Natives* of Heaven grudge ot to Guard Thoſe who are only *Free Denizens* hereof. Excellent was the ſaying of one of he Ancients: We ſee the whole Heaven at Work for our Salvation; God the Father ſending His Son, to Redeem us; the Father and

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the Son ſending Their Spirit to Guide us ; the Father, Son and Spirit ſending Their Angels to Miniſter for us.

Bleſs the Lord, Ye His Angels, Bleſs the Lord, O my Soul.

A

DISCOURSE

Concerning the Power and Miniſtry of

Holy Angels.

Pſal. 34. 7.

The Angel of the Lord Encampeth round about them that fear Him, and delivereth them.

WE may ſay of this *Pſalm*, as one of the Ancients ſpeaks of the whole Bible, *The oftner a man Reads it, the more ſweetneſs ſhall he find in it.* There is a ngular Excellency in it, both as to matter, and anner of Compoſure. It is an *Acroſtick*, or an

 Alphabetical

Alphabetical Psalm. In the *Original*, every Verse (except the last) begins with a new Letter, according to the Order of the Hebrew *Alphabet*, which made it the more easy to be remembred. The Author, Time, and Occasion of its being Penned, we see in the *Title*. It was Penned by *David*, when he *Changed his Behaviour before Abimelech*. The History of that matter is Recorded, 1 *Sam.* 21. 10. He who in *Samuel* is called by the name of *Achish, the King of Gath*, is in the Title of this Psalm called *Abimelech*. That (it seems) was a common name to all the Kings of the *Philistins*, as *Pharaoh* was to the Kings of *Egypt*, and as *Cæsar* is to the Roman Emperors. *David* being Persecuted by *Saul*, he Flies for Safety to *Abimelech*, that is, to *Achish*, the King of *Gath*. But when he came there, he found himself to be in extream danger: it was quickly known who he was: and *Gath* being the Town of *Goliah*, whom *David* had Slain; he was fallen into the Hands of *Goliah*'s Kins-folk; and there he heard them repeat the very words, that had been Sung in Praise of his Victory over *Goliah*; so that he was in a most hazardous Condition, and now *He changeth his Behaviour*. The Hebrew word for *Behaviour*, signifies *Discretion*: Men are known what they are, by their Behaviour, whether they are wise or foolish. *David* feigned himself a Mope, or a Mad-man, a thing very unbecoming, either a wise, or a good man to do: Nevertheless, God was graciously pleased to overlook these Infirmities,

rmities, and wonderfully to deliver his Servant. The means of which Deliverance, is noted in his Text and Context.

1. Prayer unto God, was a means thereof: *David* himself did Pray. At that time, he could ot make any Prayer more than Ejaculatory, such *Jehoshaphat* in great Distress did; he lifted up is Heart, and the Cries of his Soul came before od. Thus in the *4th.* verse, *I sought the Lord, nd he heard me, and delivered me from all my fears.* nd in the *6th.* verse, *This poor man cried, and the ord heard him, and saved him out of all his troubles.* nd not only did *David* himself Cry unto the ord, but he had many Godly Friends, who nowing where he was, Prayed earnestly for im, *verse 5. They looked unto him, and were light-d.* *Davids* Godly Friends, Looked up to Hea-en on his behalf, and God was pleased to answer em, to their great lightning and consolation.

2. Another means of his Deliverance, is men-oned in the words before us, which are expres-ve of the benefit *David* received by the Ministry f Holy Angels: God Commands his Angels to ncamp round about his Servants, and to Deliver em. A man that hath Enemies, if there be n Army round him, may, notwithstanding his angers be Delivered. Thus it was with *David:* nd thus 'tis with all that truly fear God: There an Host, an Army about them. One Angel is le to defend many against their Enemies: yet ch is the Care of God concerning, and such his

Love towards his Children, as that he appoints many Angels, on Occasion, no less than an Host, enough to make a Camp, to Save one Servant of his.

There are then two *Doctrines* before us.

1. *That the Great God hath an Army of Holy Angels at His Dispose.*

2. *That they who truly Fear the Lord, Receive much Benefit, by the Ministry of Holy Angels.*

I have many things in my heart, to speak to you, concerning the Ministry of Holy Angels, (if God permit) but at this time, we shall only Discourse on the First of these Doctrines: namely,

DOCTRINE 1.

That the Great God hath an Army of Holy Angels at His Dispose.

This *Doctrine* may be Cleared, and Confirmed, in several *Propositions.*

PROPOSITION I.

That the Angels are of all Second or Created Beings, the most Excellent and Glorious.

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There are several things contained in this *Proposition.*

1. *That the Angels are Real Beings.* I say, There are such Beings as *Angels.* They are not meer *Entia rationis,* Imaginary Beings, or *Apparitions* only, but true and real Beings. That Opinion was the Error of the *Sadduces,* they did not believe any such Real Beings, *Acts* 23. 8. It is said there, that the *Sadduces Deny the Resurrection, and say, there is neither Angel nor Spirit; the Pharisees confess both.* The *Sadducees* said, there were no such Real Beings as Angels; & *no Spirit, no Immortal Soul,* no Spirit of man, really Existing in a State of Separation from the Body, and consequently, that there is no Resurrection. But the *Pharisees* did believe both these: that there shall be a Resurrection, and that there are *Angels* and *Spirits,* or *Immortal Souls* of men. One may wonder, that the *Sadducees* should deny the Being of *Angels,* considering they did receive the Books of *Moses,* in which there is frequent mention made of *Angels of God.* But therefore some have Observed, that their Opinion was, that the Angels are not Real Beings, but only *Apparitions,* and Impressions made on the minds of men: whenas the Scripture declares them to be Real Spiritual Substances, that have a Personal subsistence. Hence they are said to be *Spirits,* and to be *sent forth,* Heb. 1. 14. and *Spirits that*

speak, Acts 10. 19. and they are *Living Creatures*, Ezek. 1. 5. That by *Ezekiels Living Creatures, Angels* are meant, is evident from their being called *Cherubims*, Ezek. 10. 16. and they are called, *Authorities* and *Powers*, 1 Pet. 3. ult. Which sheweth, that they are *Causes by Counsel*, Beings that are Endued with those Faculties of Understanding and Will: and are therefore represented in the Scripture, as doing such things, as none but Rational Agents can do. They are represented in the Scripture, as beholding and admiring the Wisdom of God. *Ephes.* 3. 10. *The manifold Wisdom of God* (saith the Apostle) *is made known to the Principalities and Powers in Heavenly Places.* They are represented in the Scripture, as Discoursing with one another. *Zech.* 2. 3, 4. an Angel did appear, and said to another Angel concerning the Prophet: *Go and make this Young man understand the Vision.* And they are represented in the Scripture, as exciting one another to Glorify God. Isa. 6. 3. The *Seraphims Cry each to other, Holy, holy, holy Lord of Hosts, the whole Earth is full of thy Glory.* So then they are Real Rational Creatures; and thence it is, that they are Subjects capable of Rewards and Punishments: the Angelical Nature is so. As for the Elect Angels, their Obedience is rewarded with Everlasting Happiness, and the Sin of Reprobate Angels is rewarded with Everlasting Punishment. 2 *Pet.* 2. 4. *God spared not the Angels that Sinned*: *they are cast down into Hell, reserved in Everlasting Chains of Darkness, for the Judgment of the*

the Great Day. These things then make it clear unto us who believe the Scriptures, that there are such real Beings as Angels. And indeed, reason doth dictate no less unto men; for it is evident, that there are Evil Angels: Men cannot but perceive that. And it was manifest from the Oracles of the Gentiles of old; the Evil Angels did speak in them. This also is sadly evident from Bodily Possessions, of which every Age gives instances to the World. Now then, if there are Evil Angels, reason saith, they were once good: they are not originally Evil. The Creator, who is Perfect, Infinite, Goodness, did not make them Evil: they must needs come Holy out of His Hands. And if the Evil Angels were once good, we may rationally conclude, that there are some who are as originally they were Holy Spirits. Hence the Gentiles, who had not the Light of Scripture to inform them; nevertheless believed, that there were good, as well as evil Spirits. They have said of God, that He is [*PATER ANDRONTE THEONTE*] the Father of Spirits, as well as the Father of Men.

2. These *Angels are Second Beings*, Created Beings; they receive whatever they are, their very Being, and all from another. Some of the Heathen Philosophers, supposed the Angels to be *Co-eternal* with the Great God. But it is not so, nor is that possible to be true: There can be but one First, but one Eternal Being. It is the Prerogative of the Great God, and of him alone,

to be from all Eternity, Hab. 1. 12. *Thou art from Everlasting*: that is more than can be said of any Angel in Heaven. It can't be said of them nor of any amongst them, that they are from Eternity: Six Thousand Years ago, there was not one Angel. The Angels are as much beholden to God for their Beings, as the poorest Worm on the earth: He did Create them, or else they would never have been: God made them all out of nothing. *By him all things were Created in Heaven and Earth, things visible, and invisible,* Col. 1. 16. The Angels are Invisible Things: but the things belonging to the Invisible World, were as truly Created by God, as any of those things in this Visible World, which our Eyes behold continually. It is true, the Scripture does not so expressly declare, on what day of the Week the Angels were made, as it does concerning the several sorts of Creatures in this lower World. Nevertheless, it is certain, that it was on one of those six dayes, in which the World was Created. *God made Heaven and Earth, and Sea, and all that in them is, in the space of six days,* Exod 20 11. If all the things which are in Heaven, were made in the space of six days, then the Angels were so. The Scripture giveth us to understand, that before the Seventh Day, the *Heavens and all the Hosts* thereof, were Created, *Gen.* 2. 1, 2. Now the Angels are the Hosts of Heaven. As for this Heaven, that our Eyes look upon, the Stars are the Hosts thereof; but as for the Third

Heaven,

leaven, which is to men on Earth Invisible. here is an Host belonging to that Heaven; nd the Holy Angels are the Hosts thereof: hey are called the Hosts of Heaven, *Neh.* 9. 6. *hou hast made the Heaven of Heavens with all eir Host, and the Host of Heaven Worshippeth thee.* he Blessed Angels are that Host of Heaven, hich does Worship God: And it is also clear om the Scriptures, that the Angels were Created efore this Earth, that we now Live upon: and herefore before the Third Day of the Week; r the Earth was made the Third Day. And hen *the Sons of God Shouted for Joy, and the Morng Stars Sang together.* Job 38. 7. In the *Septuint* it is [*PANTES ANGELOI,*] *All the Angels,* hey were *the Sons of God,* that shouted for joy, vhen the Earth was made. It is most probable, he Angels were Created in the same day, that he Light was, *viz.* in the first day of the Week; Then was the Light Created, and probably the Angels of Light also. The Scripture calls them he *Morning Stars.* They are Stars, in respect of rightness and glory, and Morning Stars, as being rought forth in the very beginning of the Creaion. So then we see, that Angels are Creatures r Second Beings.

3. *They are of all Creatures, the most Excellent nd Glorious.* Man is the most Excellent Creature n this lower World: but he is Inferiour to the Angels, and was so in his first and best Estate *Psal.* 8. 5. *He was made lower than the Angels.*

Therefore

Therefore the Scripture doth say of the Angels that they are the highest Creatures. Eccles. 5. 8. *Solomon* saith concerning the great Tyrants, that oppress the Earth, *There be Higher than they, and He that is Higher than the Highest, will regard it*: God will take notice of it, and He is higher than the Angels, who are the highest of Created Beings. They are more like unto God, than any Creatures are, and are therefore sometimes called *Elohim*, i. e. *Gods*, in the Scripture. *Psal.* 97. 7. *Worship Him, all ye Gods*, that is, all ye *Angels*, for so does the Apostle interpret those words of the Psalmist, *Heb.* 1. 6. The Angels are styled Gods not in respect of Nature, for so there is but one God; but in respect of similitude. They have much of the Image of God in them: Therefore also are they styled, *the Sons of God*, as in that place but now mentioned in *Job*; so likewise in *Job* 1. 6. *There was a day when the Sons of God did appear before him, and Satan came among them*: The Sons of God; the Angels are so called, because they resemble God, as Children resemble their Father. Angels resemble the Glorious God more than any other Creatures do, and that especially in Four Things.

1. *In that they are Spiritual Beings*: And therefore like unto God. Joh. 4. 24. *God is a Spirit.* Now in as much as God is a Spirit, the more Spiritual any Beings are, the more do they resemble him. The Angels have not such gross Bodies, as men, and all Creatures in this World have; and therefore

therefore it is, that they are Invisible: Angels cannot be seen, though they stand by men: This Assembly is full of them at this hour, yet we see them not; neither can they be felt or discerned, but by their effects and operations. By this argument Christ convinced his Disciples, that he was not a Spirit, but a real Body. When Christ appeared to them after his Resurrection, they were troubled, and thought he had been a Spirit: Christ said to them, *Behold, my hands and my feet, handle me, see that it is I: a Spirit hath not flesh and bones, as you see me have.* Luk. 24. 39. You can't handle a Spirit, therefore come and handle me: You may see and feel, that I have a real Body, and that therefore I am not a Spirit, as you fear: And from hence it is, that Angels can come into Houses, when the doors are shut; though there are Bars of Iron upon them, they can pass through them, because they are Spiritual Beings. It is true, the Angels themselves compared with God, are not Spiritual. Hence some of the Ancients were wont to say, that every Creature is *Corporeal*, that is, comparatively, or in respect of God. Nevertheless, if Angels be compared with other Creatures, they are Spiritual and Incorporeal: Whether they have not *Vehicles* of a more Spiritual Nature, than the Bodies of other Creatures, is a Philosophical Question, not proper to be here Discussed: But in the Scripture they are called Spirits, in distinction and opposition to Bodies.

2. *They*

2. *They are Immortal*, and in that respect resemble the Glorious God. The Lord is styled, the Everlasting God, and the Immortal King: and it is said of him, 1 *Tim.* 6. 16. that *He only hath Immortality*: He only hath it originally; He only hath Immortality of himself; but Angels have Immortality by the Gift of God. Although *Eternity* cannot be affirmed of the Angels; nevertheless, *Eviternity*, or *Immortality* may be affirmed of them. Though they had a Beginning, once they were not, , they shall never cease to be: what they are now, they shall be for ever. An Angel cannot dye. It is said, that after the Resurrection, the Children of God shall be [*ISANGELOI*,] *Equal unto*, or like *the Angels, neither can they Dye.* Luk. 20. 36. They will be made like the Angels, in respect of Immortality, or an impossibility of Dying. An Angel is a Creature that can never Dye. Indeed, God that made them, can annihilate them at his pleasure; but they are not Subjects capable of Death or Dissolution: as not being out of *Pre existent Principles*. Nor does Nature decay in them, as in Mortal Creatures. Altho' they have Lived now for the space of more than Five Thousand Years, they are not subject to any decay of Nature, but are as strong and vigorous, as in the day they were made.

3. *Angels Resemble God in respect of Wisdom and Knowledge*. The Lord is a God of Knowledge: He is styled, *The only wise God*. In that respect, Angels are most like to him; they have a wonderful

rful measure of Wisdom and Knowledge. *Da-*
d's extraordinary Wisdom, is expressed, by say-
g, *That he was wise, according to the wisdom of an*
ngel of God, to know all the things on the Earth.
Sam. 14. 20. An Angel of God knows all the
ings on the Earth; such Wisdom have they.
he most knowing man in all the World, knows
tle or nothing comparatively to what an Angel
ows. It is said, concerning the time of the
ay of Judgment, *Of that Hour knows no man, no,*
t the Angels in Heaven, Math. 24. 36. intimating,
at the Angels of Heaven, have a far greater know-
dge, than men have. *Adam,* before sin darkned
s understanding, had a greater measure of know-
dge, than any man in the World since hath had;
t his knowledge was short of the Angels.
ence, the Devil tempted our first Parents with
at, If you eat the forbidden fruit, you shall be
e unto *Elohim,* like *Gods, h. e.* like Angels,
y the Jewish Interpreters on those words, *Gen.* 3.

The Angels are great *Philosophers*: they know
e Principles, the Causes, the Nature, and Pro-
rties of every Creature in the World. They
e great *Statists*: they know all the affairs of
ate in this World. In *Dan.* 10. 13. The An-
l said, *I remained with the King in Persia*: that
ngel knew all the State-affairs, of all the King-
ms of the whole World. They have a Won-
rful *Natural Knowledge* and Wisdom in them,
d their knowledge is increased very much by
xperience. They have had above five thousand

years

years experience, which hath added to their knowledge. And they have a greater measure of *Revealed Knowledge*, than men may pretend unto. They know the Scriptures, better than any man in the World. They have a deeper insight into Scripture Mysteries. Hence the *Angel* said to *Daniel*, Chap. 10. 21. *I am come to shew thee, that which is noted in the Scriptures of truth.* They know what things are in the Scripture, and can give the sence and meaning of them. They are more knowing in the Counsels of God, more privy to the Counsels of Heaven, than any men on the earth are. And they know what will befal some men and women many years before the things come to pass, yea, before such Persons are born, *Dan.* 11. 6. Hence they are compared to living Creatures *full of eyes behind and before*, Rev. 4. 6. Because they are full of Knowledge and Wisdom. They are said to have *eyes behind*, because they know what is past. No such Historians in the World, as the Angels are: they can give an account of all that has happened in the World, for these five thousand years. They have *eyes before*, inasmuch as they can see forward a great way. As for future things, they have a wonderful sight into them: and as for futurities, which they don't know certainly, they can give such Conjectures, as men cannot reach unto. And God reveals more to them, then He does to men: and has oftentimes revealed future things to men, by the Ministry of His Angels: so that in respect of

f Knowledge, the blessed Angels have an Emi-
ency of the Divine Image in them.

Lastly, *They are like to God in respect of Holiness.* The Image of God is in Holiness especially. *Exod.* 5.11. *He is Glorious in Holiness.* God is Infinite Holiness. 1 *Sam.*2.2. *There is none Holy as the Lord.* Hence the more holiness is in any, the more like to God are they : this is true concerning the blessed Angels, they are the most holy Creatures in all the World : They are styled in the Scripture, *the Holy Ones*, Dan. 4. 17. and *Holy Angels.* When Christ comes to Judgement, *all the Holy Angels* shall come down from Heaven with Him. *Math.*25. 31. Therefore are they in the Scripture said to be, *Angels of Light*, 2 Cor.11. 14. Because of the light of Holiness, in which they were Created : and in that light and life doe they still abide. The Elect Angels never did sin against God. Hence, when they have appeared unto men, usually they did seem to have bright Apparel, and Garments as white as Snow, and like unto the light, as an Emblem of their Innocency, Purity, and Holiness. *Dan.* 10. 5. *Math.*28.4. *Act.* 10. 30. These things shew, that the blessed Angels are of all Created beings the most Glorious.

PROPOSITION. II.

That there is an Order among the Angels of Heaven.

This

This is implyed in the Text before us, which compares the Angels unto an *Army* : that shews there is an Order among them. Though for men to take upon them to declare the particulars of that Order ; or to shew by what Laws the Invisible World is Governed, is presumption, and sinful Curiosity ; such are condemned by the Apostle, *as intruding into those things, which they have not seen.* There is a Book, which passeth under the counterfeit name of *Dionysius* the *Areopagite* wherein the Author ventures to describe the *Cælestial Hierarchy*, as if he had Lived and Conversed many years among them ; pretending that there are nine distinct Orders amongst the Angels of Heaven. He has taken his Notions partly from the Jews, and partly from the *Pythagorean* and *Platonick* Philosophers. But we may not assert any thing in Subjects of this nature, beyond what we have Scripture Light for. Now though the Holy Angels may, for ought any thing that the Scripture declares to the contrary, be all Equal in respect of *Nature* ; it is certain, that some are in respect of their *Office* and *Employment* superior to others. There are some, who are as Captains and Leaders, and others follow them, according as God is pleased to Employ them : It is said in the Text, *The Angel of the Lord Encampeth round about them that fear him.* One Angel cannot make a *Camp* but many Angels under the Conduct of one under one as a Leader, may do it, and they do

doe it. Hence the Angel which came unto the shepherds, and brought them the Tidings of the Birth of Christ, said, *I bring you glad Tidings*, Luk. 2. and in *v.* 13. it is said, that there was with the Angel, *a Multitude of the Heavenly Host Praising God.* So that there was an Host, a Multitude of Angels, who were under the Conduct of one Angel. That there is a distinction among the Angels, in respect of Office, and that some are superior to others, is clear from that Scripture, in *Col.* 1. 16. where the Apostle speaking concerning the Creatures in the Invisible World, doth distinguish them into *Thrones, Dominions, Principalities, and Powers.* Now Thrones are Superiour to Dominions; Dominions to Principalities; and Principalities to Powers: The words allude to Earthly Governments. In Civil Polities, Kings or Vice-Royes sit upon Thrones, Dukes and Princes, are called Dominions; Governours Commissioned by them, and set over particular Provinces, are called Principalities; and Inferiour Magistrates are called Powers: The Abstract is put for the Concrete. So that from these Expressions we may gather, that there is an Order among the Angels of Heaven. Hence also the Scripture speaks expresly, not only concerning Angels, but *Arch-angels*; these are styled in the Scripture, *Haarim Harishonim, Dan.* 10. 13. Not only Princes, but *Chief Princes.* We have the names of one or two of the Arch-angels mentioned in the Scripture: One of them is named *Michael*; He is the

great Prince amongst the Angels. *Dan.* 12. 1. Of him does *Jude* speak in the 9*th.* verse of his Epistle. Some have thought, that by *Michael*, Christ is meant; but that cannot be, for it is said, *He durst not bring a railing Accusation*, when disputing with the Devil. It is true, Christ cannot Sin, because of the Holiness of his Nature; but it would be an harsh expression, to say of the Eternal Son of God, that he dare not Sin: therefore *Michael* is a Created Angel. Christ is not any where called an Arch-angel, but plainly distinguished from the Arch angel, 1 *Thes.* 4. 16. This *Michael* seems to be the chief of all the Angels, and of all the Arch-angels of God: and therefore He is said to be, not only an Arch-angel, but *the Arch angel*; and is called the *Great Prince*, as in the Scripture but now quoted in *Daniel*. These Arch angels are supposed to be seven in number: they seem to be signified by the Seven Lamps, that Burned in the Temple, before or over-against the Mercy-Seat, which was the Throne of God. Zech. 4. 10. Hence *John* speaks of *Seven Spirits of God, which are the eyes, and the horns of the Lamb*, Rev. 5. 6. It is harsh to interpret the words, as many do, of the Eternal Spirit of God; or to say of him, that He is not only the Eyes, but the Horns of the Lamb, *i. e.* of Christ, considered as man, or as one that has been Slain: The Eternal Spirit of God is not inferiour to the Lamb that was Slain; but the Angels are, and the Arch-angels are. All the

Angels

ngels in Heaven are inferiour to the *Man Christ Jesus*; and it is by them, that he Exerts his ower, and provides for the Safety of his Church n the World: and therefore are they fitly expres-d by that similitude of the *Horns & the Eyes* of he Lamb. Moreover, those *Seven Spirits of God*, re expressly called, *Seven Angels*, Rev. 8. 2. These em to be the general Inspectors of the whole Vorld, and thence are said to be *Sent forth into ll the Earth.*

PROPOSITION III.

The Angels are at Gods Dispose. Ezek. 1. 12. It is id, *Whither the Spirit went, the Living Creatures ent.* The Angels are not at their own Dispose, ut follow the direction of the Eternal Spirit; nd are therefore styled, *The Angels of the Lord*, *ngels of God*, and *Spirits of God.* An Angel is ometimes in the Scripture called, *The Spirit of the ord.* It was said to *Elijah*, *The Spirit of the Lord all carry thee whither I know not.* 1 *King.* 18. 12. nd concerning *Philip*, that the *Spirit of the Lord aught him away*, Act. 8. 39. That Spirit of the ord seems to be an Angel of the Lord, the me that spake to *Philip*, *v.* 26. They are Spi-its, whom God has made, and imployes, when, nd where, and about what busines He pleaseth. he Great God is the Lord of Angels: He is eir General, and they are his Souldiers and Ser-ants; He is on that account especially, said to

be, *The Lord of Hosts*, for that the Angels, *The Hosts of Heaven*, are under His Command, and all disposed of by him: They are his *Messengers* and *Ministers*. The word *Angel*, signifies a *Messenger*, from the Greek word [*ANGELLEIN*,] which signifieth to send on a Message: So the Hebrew word [*MALAK*,] comes from *Laak*, *Legavit*. They are the *Legates* of Heaven: When God hath any Service for them to do, any Errand to send them upon, they are most ready to obey; they hearken, and wait for the word to proceed out of the mouth of God, that so they may dispatch, what He shall see meet to imploy them about. Psal. 103. 20. *Ye his Angels, that do his Commandments, hearkening to the voice of his Word: Ye Ministers of His, that do His pleasure.* The greatest of them stand before God, ready to do what He shall Command them: and therefore *Gabriel*, (who seems to be an *Arch-angel*) said unto *Zechary*, *I am Gabriel that stand in the Presence of God.* Luk. 1. 19. As a Servant stands in the presence of his Master; a Servant goes the Errand that his Master has sent him about, and then returns, and stands before his Master, and waits his pleasure, to know what he would have him do next. Thus it is with all the Angels of Heaven; God sends them into the World to do the Work He appoints them unto, they do it, and return, and then stand ready to hear what He shall Command them next.

These things the Scripture makes clear unto us.

Thus

Thus you have seen the *Doctrine* Explained nd Confirmed.

The APPLICATION of it followeth in a w words.

U S E I.

Behold the Majesty of the Great God, who hath ch Glorious Creatures as the Angels are, to Wait up- him, and to do His pleasure. God is called by he name of *Majesty*, in the Scripture: *Heb.* 1. 3. *The Right Hand of the Majesty on High*, that is, f God. The Majesty of Earthly Kings, appears their Servants and Attendants, and in the great- ess of their Courts; and in special, in that they ave Great Ones to attend them: A King hath ords and Nobles, the greatest in the Kingdom bout him, as his Servants. But the Great God he King of Heaven, hath those that are higher han they, and more Attendants, than all the Kings of the Earth have: He hath Thousands hat attend Him continually. In Heaven there s a Glorious Court. Psal. 68. 17. *The Chariots of God are Twenty Thousands, even Thousands of An- els*: Nay, there are Millions of them. *Daniel* beheld, and there were, *Thousands of Thousands, nd Ten Thousand Times Ten Thousand, that stood efore Him.* There is none that may be compa- ed with the Great God; Men are not to com-

pare with Angels; but Angels are not to compare with God. *Psal.* 89. 6. *Who among the Sons of the Mighty can be Likened unto the Lord?* There is none among the mighty Angels of Heaven, that can be likened unto him: The most Exalted Angel doth confess this, by his name *Michael*, which signifies, *Who is like unto God?* There is none whose Majesty may be compared unto the Infinite Majesty. Angels humble themselves to look after men; those glorious Spirits humble themselves, to look after such poor worms of the dust, as we are, to watch over us, and to take care of us continually. But the Great God doth humble himself infinitely more to look upon them. Psal. 113. 6. *The Lord humbleth himself to behold the things done in Heaven*: He humbles himself to look upon the Angels of Heaven: He chargeth His Angels with folly; the Heavens are not pure in His sight: Such is the Majesty of the Great God. *Angels* are *nothing* compared with him, though the most Glorious of all *Second Beings*; they are but shadows of Being, compared with God; it is therefore said, *There is none beside thee*, 1 Sam. 2. 2. The best of Creatures are nothing to him; yea, less than nothing and vanity, Isa. 40. 17. And the glorious Angels do acknowledge their own *Nothingness*, when they stand before Him. Isa. 6. 2. The *Seraphims*, the Angels that is, *They cover their faces, and say, Holy, holy, holy Lord of Hosts.* They cover their faces, why? as thereby acknowledging, that they are unworthy

to

to look upon God, or that God should Look upon them.

USE II.

God doth not stand in need of us, or of any of our Services. For He hath Angels at His Dispose; an infinite number of glorious Angels, to do any Service, that he would have to be done; and He doth not need them neither. Act. 17. 25. *God is not worshipped, as though he needed any thing; who hath given unto all, Life and Breath, and all things*: So, as for the Angels, God hath given to them their Beings, and their Life, and all those glorious Accomplishments they are adorned with: and therefore he needs them not. Before ever there was any Angel, World, or Creature, God was Blessed in the Enjoyment of Himself: God, Father, Son, and Holy Spirit, did take Infinite Satisfaction in their own Glory, from the Dayes of Eternity. Angels can add nothing to his Essential Glory. He did not make them, because He stood in any need of them: He has manifested, that he did not need them, since He suffered Millions of them to fall down from Heaven, and Dismissed them his Service; and for their Rebellion, committed them to that Dungeon, where there is Blackness of Darkness for ever. God shews to all the World, That he doth not stand in need of any of his Creatures; much less hath he need of us, seeing he needed not Angels.

One Angel can do more for God in one day, than millions of men can do in a thousand years. Doth he need us then? And though He Commands us to Praise Him, it is not, because He needs us, no, He hath Angels, that never Sinned, who Praise Him continually, after a better manner, than ever we did. There are Creatures in Heaven, saying, *Blessing, and Honour, and Glory be to Him that Sits on the Throne, for ever and ever*, Rev. 5. 13. What foolish Creatures are those of the Children of men, that think, if they Serve God, he is beholden to them; that if they keep His Commandments, he is become their Debtor! No, verily, it is not so: after we have done all, we are unprofitable Servants. And what foolish Wretches are they, that live, as if they did not stand in need of God; that Live without Prayer to Him! Oh! sinful Creatures, do you think, you have no need of God? I profess to you, in His Name this day, that He stands in no need of you, who hath all the Angels of Heaven to be his Servants for ever-more.

USE. III.

Take heed then of Offending this God. He can let loose Angels, upon those that provoke Him; and one Angel of His, is able to destroy all the men upon the face of the whole Earth, in a very little time. An Angel went thorow the Land of Egypt, & in one night destroyed the first born in every

ry Family, that there was not one House in all
t Kingdom, wherein there was not one Dead :
eAngel did this in a nights time. One Angel did
among the Children of Israel, Seventy thou-
d in a few dayes. And in the Army of *Senna-*
-ib, an Angel slew above an hundred and four-
re thousand in one night. Angels are mighty
eatures, and can by thunder and lightning de-
by all before them. It seems as if they did in
t way destroy *Sennacheribs* Army : for it is on
t account said, *Who can Stand before a Consuming*
? Isa. 33. 15. When the Law was given, by
: disposition of Angels on mount *Sinai*, there
re terrible Thundring and Lightnings, and the
rd descended upon it in fire. Angels can make
e Earth shake under us. It is said, *There was a*
at Earthquake, for the Angel descended from Hea-
n, Math. 28. 2. Oh ! then fear this great God,
no is the Lord of Angels : He that hath the
ngels at his dispose, must needs have other Crea-
res at his dispose. There are *Evil Angels*, as
ll as good, and they are (though against their
ills) at the Command of God. Oh ! fear to
fend God, lest He should let them loose upon
u. And what are there any of you, that go to
em, to make discoveries of things that cannot
otherwise known ? I hear there are some such
this place, that have gone to an ungodly *For-*
ne-teller, to reveal such things, as cannot be
nown, but by the help of Evil Angels. It is a
d thing, that such abominations should be heard

of

of in this Land of Light. Doubtleſs, we m
ſuppoſe, that that has been one reaſon why t
Holy God has been provoked, to let looſe e
Angels upon *New-England* two years agoe. M
and Women have been Conjuring with the
Sieves, and Keys, and Glaſſes ; and are th
now in *Boſton* going to enquire of Devils, by t
mouth of a wicked Fortune-teller ? If the Lo
be provoked to deliver you into the hands of e
Angels, you will find them terrible Creatur
And all other Creatures are at his diſpoſe to
The Stars in their courſe did He make to fig
againſt *Siſera* : Thunder, Lightning, Hail, Sno
Rain, Wind, Storms, all fulfil his Word. The
fear this great God ! All theſe Creatures a
ready to take part with God againſt ſinners, an
to be avenged in the quarrel of their Creato
They ſay to God, as that King did to the Prophe
2 King. 6. 21. *My Father, ſhall I ſmite them*
ſhall I ſmite them ? Thus, every Creature is read
to ſay ſo before God, LORD, there is ſuch a ſinne
ſhall I ſmite him ? Shall I kill him, and ſend hi
to hell ? The Lightning ſaith, LORD, ſhall
ſmite him ? When he goeth to Sea, the Sea ſaith
LORD, ſhall I drown him ? The Earth he treat
on, ſaith, LORD, ſhall I open my mouth, an
ſwallow him up alive, that he may goe down a
live into the pit. Therefore I ſay unto you, Fea
to offend God. Remember the Words of th
Lord Jeſus Chriſt, with which at this time I con
cludé, Luk. 12. 5. *I will forewarn you, whom ye ſha*
fear

ar : Fear him, which after he has killed, has power cast into hell, yea, I say unto you, Fear Him.

We Proceed now unto the *Second Doctrine*, Namely,

DOCTRINE. 2.

That they, who truly fear God, have many deliverances, and receive many benefits, by the Ministry of Holy Angels.

For the clearing of this Doctrine, there are three articulars, which may be enquired into.

1. *Who are the Object of the Care and inspection of he Angels of Heaven ?*

2. *What Benefits they that fear God, receive by the Ministry of His Holy Angels ?*

3. *The Reason, why the Ministry of Angels is by he Lord made use of ?*

Quest. I. *Who are the Object of the Care and Inspection of the Angels of Heaven ?*

For *Answer*,

1. *The Church of God is the special Object of the Care and Tutelage of His Holy Angels.* This might e signified to us by those *Cherubims*, that were on he Curtains belonging to the Tabernacle, of which you read, *Exod.*26. 1. And also by the *Cherubims*, that were drawn on the Walls of the Temple, declaring this Mystery to us, that there is a Communion between the Angels in Heaven, and he Church on Earth, and that the Church is Sur-

Surrounded with Angels, as the Temple was with Cherubims. The Elect of God are said to be the *Church of the first-born*, whose names are written in Heaven: Now the Scripture is express and clear, that *All* the Angels of Heaven (not one excepted) are made use of to promote the Salvation of the Elect of God: Heb. 1. 14. *Are they not all Ministring Spirits, sent forth to Minister for them, who shall be the heirs of Salvation?* And therefore particular Churches and Societies of Saints are under a special Inspection of the Angels of God. As the Church of the Jews of old was favoured & honoured with that priviledge, as we see in *Dan.* 12. 1. So we have reason to conclude, that Churches consisting of Christians, are under a peculiar Inspection of Elect Angels. If particular Countries and Provinces, are under their Guardianship, (as there is reason to believe) particular Churches are so much more, as being more eminently under the care of Christ, the Lord of Angels. It is certain (as the Text before us doth intimate) that in a most peculiar manner, such as truly fear God, receive advantage, by the Ministry of Holy Angels: But for their sakes, others are also benefited thereby. Hypocrites, who are only external Worshipers of God, are many wayes benefited by the Ministration of Angels, for the sake of them, who are sincere. Every man in the Church of Israel did receive benefit by the Ministry of the Angels of Heaven: they *All* did eat of the *Manna*; which Manna was prepared by Angels. There-

fore

re it is said, that *Man did eat Angels Food*, Psal. . 25. Because the Manna was prepared for them the Angels. So is it now in the days of the Gos-l, when God doth provide Spiritual food for n, all that are the Objects thereof, are or may better for it. Where there are faithful, able eachers of the Word of God, all have the ad-ntage of that Light: Now such things are by hrist's appointment brought to pass, by the Se-et Invisible Ministry of Angels. When *Peter* as sent to Preach the Gospel to *Cornelius*, and s Family, it was an Angel that did direct him to them. When *Paul* and other Ministers eached the Gospel to the *Macedonians*, an Angel Heaven by Divine Appointment, caused them do it, *Acts.* 16. 9. Paul had a Vision, there ood a man of Macedonia, and Prayed him say-g, *Come over into Macedonia, and help us*: h. e. e saw an Angel habited like a Macedonian, who ake those Words to him, whence he and others ith him concluded, that they were called to each the Gospel in Macedonia, and that God d his Angels would be with them there. Towns d Cities in which there are Churches of Saints orshipping God in Christ, have no doubt their culiar Angels to watch over them. When Je-salem was besieged by the Assyrians, it is said the ngel of the Lord *went out* and smote the Camp the Assyrians, 1 *King.* 19. 35. It seems then, ere was an Angel that did reside in and preside er that City, where the Temple was, who upon this

this Occasion *went out* of it. So then, (as one expresseth it) Angels are the Guard of the Queen of Heaven, the Lambs Wife.

2. *The Care and Inspection of Angels, is not Limited to the Church only.* That in a special manner is the Object thereof; yet for the Churches sake their Care and Tutelage doth extend much further. Many a Great man in the World, hath been wonderfully Protected and Delivered by the Angels of God, out of respect to his Church and People; though that man himself did never fear God. Thus it was with *Darius*, the Emperour of *Persia*: an Angel did stand by him, and did confirm and strengthen him, *Dan.* 11. 1. This the Angel did out of respect to the Lord's People: For *Darius* himself was an Idolater, and not a Worshipper of God. So *Alexander*, Sirnamed *the Great*, he was far from being a true Fearer of God, but he was kind to the Jews, then the only People of God in the World, and he was wonderfully preserved and prospered by the Angels of Heaven. He was delivered in miraculous Dangers: once he was Shot in his Shoulder, and another time sorely Wounded in his Leg, but strangely preserved in the midst of his Enemies, because God did design to humble and break the Enemies of his People, by the hand of that *Alexander*: Angels delivered him, until such time, as he had done the Work God had appointed for him. God then doth Govern the whole World by the Ministry of His Holy Angels; They are

in

Heaven as a *Watch-Tower*, and they keep the rld. Hence *Daniel* saw a *Watcher*, an Holy e, come down from Heaven. *Dan.* 4. 13. The gels are those *Holy Ones*, that Watch the World: ey are the great Intelligencers of Heaven, om the Lord Christ sends throughout the rth, to observe, and give him an account, how Affairs thereof are. We see in the first apter of *Zachary*, that the Angels come unto Lord Jesus Christ, who is the Increated An-, and the Lord of all the Angels: they say to , *We have Walked to and fro thorow the Earth, behold, all the Earth is at rest.* v. 11. Thus do y inspect the World, and give an account of ir Ministry. Hence it is said, that the *Living eatures*, (Angels I told you are meant by the ving Creatures) *ran and returned, as the appea-nce of a Flash of Lightning.* Ezek. 1. 14. When e Lord sends them on an Errand, *they Run*, and *y Return* again, when they have dispatched the fines they were sent upon. And they run as iftly as a flash of Lightning: they go from eaven to Earth, and from Earth to Heaven like ghtning. Although they that fear the Lord, e the peculiar Charge of Holy Angels, whom ey constantly attend; nevertheless, that the orld in general is under their Inspection, is evi-nt from the Scriptures: For

1. *God doth Dispense both signal Mercies and Judg-ents by their hands.* Ezek. 1. 13. The Living Crea-res are said to be *as a Lamp, and as Coals of fire.* They

They are unto such as fear God, as a Lamp, t
direct and light them: but they are unto wicke
men, as Coals of Fire to consume them. Th
we see described at large in the *6th* Chapter o
Zachary, from the first to the ninth verse; when
we read of four Chariots, that is to say, th
Angels of God, sent forth into the four Co
ners of the World, North, South, East & West
and the Horses that represent the Angels, appea
in several Colours: there was *Red Horses*, notin
bloody Judgments, Desolations by War, an
this by the Ministry of Angels; *Black Horse*
signifying the Pestilence and Famine, and the lik
Judgments coming upon the World; and *Whi*
Horses, intimating Victory and Mercy to the Peo
ple of God; and there were *Grisled Horses*, em
blematically setting forth mixed Dispensations o
Divine Providence: and all by the Ministry o
Angels: Of these the Lord sayes, *They have qui*
eted my Spirit in the North Country. The Angel
were sent into the North Country, namely t
Babylon, to Execute Judgment there; and ther
the Holy Spirit of God was satisfied, when H
saw, that Justice was done by his Angels, on hi
and his People's Enemies. *David* Prayed tha
Judgment might be Executed on his Enemies
by the hands of Angels. *Psal.* 35. 5, 6. *Let th*
Angel of the Lord chase them, and let the Angel o
the Lord Persecute them. It is true, that no Judg
ment befals the World, but God doth it. *Amos* 3
6. *Shall there be Evil in a City, and the Lord hat*
no

t done it. Nevertheless, the Lord is not wont Execute Judgment upon men, by His own Imediate Hand, but by the Ministry of Angels: hen it is done by men, yet Angels have an nd therein. Sometimes indeed by the Hands Evil Angels, whom the Lord lets Loose, and nishes a wicked World by them; but many nes by the Hands of His Holy Angels. Thus, nen *Sodom* was Destroyed, they were the Anls of Heaven, that did that terrible and glorious ork of Justice, on provoking Sinners. The Anls said to *Lot, We will destroy this place, the Lord s sent us to destroy it.* Gen. 19. 13. As for the ngel who Killed the First born of *Egypt*, the ws think He was, *The King of Devils*; whom ey call by the name of *Ashmodai*, which signis a *Destroyer*. The Scripture calls him a *Destroy*, *Heb.* 11. 28. He might notwithstanding that, e a good Angel: For no work is more becoing those Holy Spirits, than to Execute the dgments of God on Impenitent Sinners. And though it is said concerning the Egyptians, *Psal.* 8. 49. That the Lord did cast upon them the rceness of his Anger, *By sending Evil Angels among them*: Judicious Expositors conceive, That ose Angels are styled, *Evil Angels*, not in respect f their Nature, but in respect of the sad Message ey were sent upon, in that they were the Messngers of Evil Tidings; they were the Messengers of Death to the Egyptians. The Egyptians d made use of wicked Angels to oppose *Moses*,

and to withstand the Design of God for the Sal
vation of His People: and now God to punish
them, would make use of the Holy Angels, a
the Instruments of His Providence. When Seven
ty Thousand men among the Children of *Israel*
Dyed of the Plague, they were smitten by the
Hand of an Angel. *David* saw the *Angel stretc*
ed out his Hand over Jerusalem to destroy it, but th
Lord said to the Angel that destroyed, it is enough
stay now thine hand. 2 Sam. 24. 16. When Jerusa
lem was laid waste by the Babylonians: Holy
Angels had a hand in the Execution of that Right
teous Judgment; *A Whirlwind came out of th*
North, Ezek. 1. 4. The Babylonians came like a
Whirlwind, and the Angels of Heaven had a
Hand in Raising the Storm, that carried Jerusalem
away before it. Hence in *v.* 24. It is said of the
Living Creatures, *That the noise of their Wings wa*
as the Noise of an Host: The Angels fetched an
Host to destroy *Jerusalem*. So when *Jerusalem*
was the last time destroyed by the *Romans*, the
Angels of the Lord did forsake the City. The
Jewish Historian relates, That a voice was heard
in the Temple, saying, [*METABAINOMEN*
ENTEUTHEN,] *Let us depart from hence*; and
Tacitus reports, that in Jerusalem there was heard
a voice greater than Humane, saying, *The Gods*
are departing from this place. The Angels of God
departed from that place, and now it lay open
to the Fury of their Enemies. The Trumpets in
the Revelation, signifying Judgments on the *Ro*
man

an Empire, were founded by Angels; and the *ials* denoting Judgments on the Antichristian *pal* Empire, are poured out by Angels, because *ese* things are Effected by their Ministry.

2. *When it is a time of War, wonderful Victories e obtained by the Invisible Agency of the Angels of eaven.* Thus in 2 Sam. 5. 24. there was *a sound going in the Tops of the Mulberry Trees*: Angels used that Sound; and then *David* obtained a onderful Victory over the *Philistines*. Thus hen *Samaria* was Besieged by the *Syrians*, the *rians* thought they did hear *a noise of Chariots, d of Horses, as if it had been the noise of a great ost*: whereupon they arose, and fled, 2 King. 7. God sent his Angels, and they caused that oise to be heard. Thus in *Jehoshaphat's* time, hen the *Edomites*, the *Ammonites*, and the *Moa-tes* did Combine against *Judah*, it is said, 2 *Chr.* o. 22. That the *Lord set Ambushments against em*: and then the other two Nations stood p against the *Edomites*, and after that they de-royed one another. How did the Lord set mbushments, but by the Ministry of Holy An-els? Doubtless, the Angels in the shape and ap-earance of *Moabites*, and *Ammonites*, fell upon hem of Mount *Seir*, and then they all fell upon ne another, till the whole Army was destroyed. ometimes when there have been but very few, ey have obtained marvellous Victories, over r greater numbers, than themselves, because An-els were with them, and helped them. In the

time of the *Maccabees*, *Judas Maccabeus*, with Six Thousand Men, destroyed above Twenty Thousand of the Enemy. The Historian relates, that when the two Armies were set in Battel Array, the Jews General began the Battel with Prayer, *Lord*, (said he) *Thou art the God, who in the time of* Hezekiah, *didst send thy Angel, to destroy the Host of Sennacherib; send, I pray thee, an Angel before us.* The Lord heard that Prayer: Their chief Enemy was taken Prisoner, and Five and Thirty Thousand were Slain, by a small number of the Jews; their Enemies professing, that they saw two men standing, one at the Right, and the other at the Left-hand of *Maccabeus*, (the *Jews* General) who kept off the Arrows, that they could not hurt him. We read also in Histories, how the *Græcians* did sometime with small numbers prevail against the *Persians*. The Prince of *Persia* came against the Realm of *Greece*, with the mightiest Army, that ever was, which was foretold by *Daniel. chap.* 11. *v.* 2. No History, Sacred or Prophane, mentions the like; he had several Millions in his Army: And the *Græcians*, with inconsiderable Numbers, Routed and Ruined them; and the Navy of that Prince was Destroyed by Storms: The Profane Historians speak of it as very strange, that the *Persians* should have such ill success: only they say, *That Fortune favoured the Græcians.* But we that have the Scripture know, that the *Angels fought against the Prince of Persia. Dan.* 11. 20. No wonder, that

the

e *Persians* had such ill success in their Affairs, hen Angels fought against them, or that the *ræcians* prospered, when they were secretly and visibly animated by Angels. Therefore,

3. *When there are great Revolutions, when mighty hanges happen in the World, such things are brought pass by the Ministry of Angels.* Hence in Ezek. 19. It is said, That *When the Living Creatures ent, then the Wheels went by them.* The World d Wheel about, according to the motion of the iving Creatures; namely, the Angels of the ord. When *Nebuchadnezzar*, the Emperour of e World, was Deposed from his Throne, and is Kingly Glory given to another, it caused a upendous Change in the Court of *Babylon*: and is was done by the Angels of God; *It was by e Decree of the Watchers, and the Demand, by the Word of the Holy Ones.* Dan. 4. 17. The Angels of Heaven, those Watchers, those Inspectors of the World, (as was said but now) they did demand ; they pray'd for it; they petition'd the Great od, that they might vindicate His Name and lory, on so great a Tyrant, as *Nebuchadnezzar* ad been. When afterwards *Belshazzar*, the King *Babylon* was Slain, and all his Nobles with im, and the City was taken, and the power of e whole Empire fell into the Hands of the *Medes and Persians*, it caused a mighty and an mazing Revolution throughout the World: but is came not to pass, without the Invisible gency of Holy Angels. They that Write the

History of those Times, give us to understand that when the *Medes* and *Persians*, under the Conduct of *Darius* and *Cyrus*, did Besiege *Babylon*, some of the *Babylonian* Deserters directed *Darius* to the Emperours Palace, where they found him and all his Lords, Drinking, who were all put to the Sword; and the Scripture giveth us to understand, that an Angel by an Hand-writing on the Wall, had intimated to them but a few hours before, that so it should be: Angels also assisted *Darius* in keeping the Government of that Empire after he had possession of it. *Dan.* 11. 1. *In the first year of Darius the Mede, I* (saith the Angel) *stood to confirm and strengthen him.* When the Imperial Diadem was above two Hundred Years after, taken from the *Persians*, and given to the *Græcians*, it was an astonishing Revolution, and Effected by the Ministry of Holy Angels. It was a wonderful thing, that *Alexander* with so few should set upon an Emperour, that had so great an Army; his Friends with all importunity did diswade him from it; and many thought him little better than a mad man, to make such a daring attempt. The Emperour, against whom he came, ordered his Lieutenants, that they should take *Alexander* alive, and that they should Sell his Souldiers for Slaves; yet did he overcome that mighty Emperour. The Scripture tells how this came to pass, Dan. 10. 20. *I* (saith the Angel) *will Fight with the Prince of* Persia, *and when I am gone forth, lo, the Prince of* Græcia *shall come.*

Lo,

o, (saith the Angel) here is a wonderful thing, hat the King of *Græcia* with Thirty or Forty housand men, should set himself against, and revail over the whole power of the Empire of *erſia*, which was able to oppose him with millis of Armed men. But the Angels of God did y Divine Appointment, stir up the Spirit of *lexander* unto mighty Undertakings: and thence the beginning of the 11*th.* Chapter, it is intiated, that it was by the Ministry of Angels, hat the Kingdom was taken from the *Babyloni·ns*, and given to the *Persians*; and that therefore *Daniel* might conclude, that when Gods time was come, to give it to the *Græcians*, those Angels, that had made the former Revolution, were ble to make the latter also. So when the *Roman* Empire of Pagan became Christian, it was wonderful Revolution. For many years, no nan might be in any place of Power, if he was Christian: But God so ordered and altered the ffairs of the World, that *Constantine*, a Christian, nd a good man, was made Emperour, and all of sudden, the World was turned upside-down, nd no man was to be in place of Power, except Christian; *The Dragon found no place in Heaven.* his was the greatest Revolution, that ever happened in the World; and the Angels of Heaven were instrumental in the accomplishment of it. Rev. 12. 7. *Michael and his Angels Fought and prevailed against the Dragon and his Angels.* It was he Angels of Heaven then, that did bring about

that happy Revolution. Thus we see, that this Visible, is, by God's Appointment, Governed by the Invisible World.

II. The *Second* thing to be inquired into, is, *What benefit they that fear God, do receive by the Ministry of Holy Angels?*

For Answer,

1. *They are by them preserved from many Evils that otherwise would befal them.* They doe as a guard, stand between them and many dangers that are ready to overtake them. The Angels of Heaven are as Nurses to the Children of God. Psal. 91. 11,12. *He shall give his Angels charge over thee, and they shall bear thee in their hands, lest thou dash thy foot against a Stone.* As a Nurse holds the Child she hath the care and charge of, in her armes: so they that fear the Lord, are kept from many a fall, preserved from many a hurt and blow that would light upon them, did not Angels look after them. Hence the fearers of God have special Protections in Journies, that they undertake according to his will. Thus, when *Jacob* was to go that great Journey from his Fathers house, in the Land of Canaan, to his Uncle in Padan-Aram, he saw *Angels of God Ascending and Descending*, Gen. 28. 12. To intimate, that the Lord would send his Angels, both to go with him, and to return with him again: And when Jacob was returning to the Land of Canaan, *the Angels of God met him on his way*: There were two hosts of them, Gen.

32.

2.1,2. It seems there was one host of Angels, that went with him from *Mesopotamia*, to the land of *Canaan*, and when he came into his own Country, another host mett him to take him under their special care and guardianship. So when God calls his Servants to go in great and hazardous voyages at Sea, He giveth his Holy Angels charge concerning them. Of this the Apostle *Paul* had experience, *Act.* 27. 23, 24. When there was a storm, and the Vessel at last cast away, *the Angel of God stood by him, and said to him, fear not, for God hath given to thee, all them that Sail with thee.* There were Angels of God with him at Sea, that did incamp round about him there, and for his sake, about all that were in the same Vessel with him. They that fear God, are alwayes exposed into danger, from the Invisible World especially. The Devil is alwayes watching an Opportunity to do them one mischief or other. *Your Adversary the Devil* (saith the Apostle) *goes about, like a roaring Lyon, seeking, whom he may devour.* Therefore the Angels of Heaven are alwayes about them, to protect and preserve them, from those mischiefs, that their Spiritual and Invisible enemies are designing against them. The Devils are powerful enemies: but the good Angels are more powerful than they; *Michael* and his Angels, are more powerful, than *Satan* and all his Angels. And when Instruments of Satan, that is to say, wicked men, do intend and attempt evil against those that fear God, Holy Angels oftentimes disappoint them, &

so

so deliver the Lords Servants from many a Snare. *Balaam* had a mischievous design against the Children of *Israel*, but an Angel met him, and disappointed him: The Angel of the Lord stood in the way for an adversary against him, and said, *I went out to withstand thee, because thy way is perverse before me*, Numb. 22.32. And when the King of *Syria* sent an Army to surround *Dothan*, and to apprehend the Prophet, *Elisha*, an Army of Angels prevented them, & delivered the Prophet, 2 *Kings* 6. 17. And when God will have it to be so, the Holy Angels cut off those that seek the hurt of them that fe[illegible] They kill those wicked men who, if they [illegible]ffered to live any longer would do hurt unto the Fearers of the Lord. Had the Souldiers in *Sennacheribs* Army, lived a while longer, they would have fallen upon Jerusalem: Therefore did Angels kill an hundred and fourscore and five thousand of them in one night. *Herod* began to Persecute the Church: had he lived longer, he would have gone on with his Persecution. Therefore an Angel was sent from Heaven to kill him.

2. *The Angels do not only deliver from Evil; but positive Blessings and Benefits are conveyed by their Hands.* To instance in two or three particulars.

1. *They assist God's Servants, in their Undertakings which are according to His Will.* They make them successful in lawful Undertakings, especially in great Undertakings. Sometimes they that do not fear God, have Angelical Aides and Assistan-

ces,

es, for the sake of such as do fear him. It was before noted, that the Angel said of *Darius, I stood to confirm and strengthen him*: and yet we cannot say, that *Darius* was a true Fearer of the Lord. But much more do they assist them, that do indeed fear him, when they are called to any singular Service for his Name. It was from this consideration, that *Abraham* did encourage his servant to go on that great Concern, which he was sent to manage, for his Masters Family: *The Lord* (said he) *before whom I walk, will send His Angel with thee, and prosper thy way*, Gen. 24. 40. His way was made prosperous; he did obtain that which he was sent about, because God sent Angels with him, who caused his faithful Endeavours to prove successful.

2. *The Holy Angels do perform the Office of Tutors unto God's Children.* Hence they are sometimes instructed in glorious Truths, by their Ministry, which otherwise they would not have been acquainted with. An Angel *Informed Daniel*, and said, *I am come to give thee skill and understanding.* Dan. 9. 22. The Angel that talked with the Prophet *Zachary*, said unto him, *I will shew unto thee, what these be.* Zach. 1. 9. The *Revelation* was given to *John* by an Angel. God gave it to Christ, Christ to the Angel; the Angel was the Minister that brought it to *John*, and *John* hath delivered it to the People of God. *Rev.* 1. 1. Angels came and informed the Shepherds concerning the Birth of Christ: Angels informed the Disciples, of the Resurrection

Resurrection of Christ, and after what manner he will come again to Judge the World, at the last Day. And we find in the Scriptures, that the Fearers of the Lord have been excited unto and directed in, that which hath been their duty by the Angels of Heaven. Thus *Manoah* and his Wife, were directed by an Angel, after what manner they should Educate their Son. Thus when *Elijah* was in a strait, whether to shew himself to the King or no, *An Angel of the Lord said to him, go and be not afraid, and he arose, and went to the King.* 2 King. 1. 15. Thus again, an Angel spoke to the Apostles, and bid them go, and Preach the Word of Life in the Temple. *Act.* 5. 19. It was an Angel that directed *Philip*, to go to the place, where he met with a Great man, whom he instructed in the Principles of Religion: and by means of that man, was a whole Kingdom Enlightned in the Knowledge of Christ. The Angels, like faithful Tutors, and Monitors, do sometimes correct and discipline the Children of God, when they have offended. When *Hagar* Ran-away from her Mistress, that dealt hardly with her, an Angel of the Lord said to her, *Return to thy Mistress, and submit thy self unto her Hands.* Gen. 16. 9. An Angel smote *Zacharias*, the Priest, Dumb, for his Unbelief; *Thou shalt be dumb, and not speak, because thou believest not my words*, did the Angel *Gabriel* say unto him. *Luk.* 1. 20. No question of it, but that many times God's own Children are smitten with Diseases, by the

Angels

ngels of Heaven, to correct them for some Sin
ey have been guilty of.

3. *The Holy Angels have a great influence, upon the ughts, minds, and Spirits of men.* Evil Angels ject evil thoughts into the mind. The Devil t it into the heart of *Judas*, that he should go, d betray his Master, *Joh.*13.1. Evil Angels stir those Corruptions, that are in the hearts of en. They have a powerful influence and ope-tion on the Spirits of the Children of disobedi-ce, in whom they work effectually. Hence the ophet *Micaiah* saw the Lord on his throne, and e host of Heaven round about him, and heard m saying, Who shall deceive *Ahab*, that he may up to Ramoth Gilead, and fall there: and one d on this manner, and another on that manner: d *there came forth an Evil Spirit*, and said, I will e, and be a lying Spirit in the mouth of all his ophets: and the Lord said, *Thou shalt persuade n, and prevail also*, 1 Kin. 22.22. By which it pears, that evil Angels have a great influence on e Spirits of wicked men. So have the Holy ngels a great influence on the Spirits of them at fear the Lord, exciting them unto the things at are good. They have the benefit of Angeli-l Suggestion, in many good motions, more than emselves are aware of. It is true, that all Holy oughts are originally from the Spirit of God: evertheless, He is pleased oftentimes to make use the Ministry of Angels therein. Angelical mo-ns are *ab extra*. Angels do not dwell in the

Souls

Souls of Believers, as the Holy and Eternal Spirit doth: nor have they power to make their Suggestions effectual: they can't give Life & Grace with the good motions Suggested by them, as the Spirit of God doth. Ministers in Preaching may propose Arguments to men, and can do no more. The Eternal Spirit only can make those Arguments to prevail. That which Ministers do externally and visibly, the Holy Angels do after a Spiritual and invisible manner. Sometimes wicked men have strange Impulses from evil Angels, whence it is that they are hurried on, to the perpetration of the most abominable and enormous crimes. Then do they become guilty of Blasphemies, Adulteries, Murders, and sometimes of Self Murder. So there are sometimes very unaccountable Motions and Impressions on the Spirits of good men, which are wrought in them, by the Ministry of Holy Angels, whose work it is, to prevent and disappoint the designs of Satan & of his evil Angels. I remember one relates a remarkable passage of a good man, that, when he was reading in his house, he could not rest in his Spirit, but he must step out of doors: which he had no sooner done, but he saw a Child in a pond of Water, ready to perish, which would have been gone past recovery, had not he gone out of his doors, just at that moment. This Impression must needs be from a good Angel. And an other like passage is related in the Life of that Holy man, Mr. *Dod*: One evening (though he had other work to attend) he could not but

he

e must go to such a Neighbours house : when e came to him, he told him, he knew not what e was come for ; but he could not rest in his pirit, until he had visited him. The poor man as astonished : for he had in the Violence of a emptation, put a Rope into his Pocket, with an tent to have destroyed himself, had not Mr. *Dod's* us coming prevented it. Surely an Angel of the ord was in this Providence. Bishop *Hall* speaks f one whom he knew, that having been for Six- en years a Cripple, had these monitions in his eep, that he should go and wash in St. *Matherns* Vell in *Cornwell*, which he did, and was suddenly covered. This he thinks was from Angelical ggestion. *Marcus Aurelius Antoninus* did in a ream, receive the prescript of a remedy for his isease, which the Physitians could not cure. A hysitian of *Uratislavium* followed the Counsil he ad given him in a Dream, concerning the cure f a disease which was to him incurable, and he covered his patient. It added to the wonder, at a few years after, he met with that Receipt in Book then newly Printed. Histories report that e like to this hapned to *Philip*, and to *Galen*. If ngels may Suggest things beneficial unto the inds of men who are Strangers to God, much ore unto them that fear him !

We proceed to inquire into the *Reasons, Why the Ministry of Holy Angels is made use of?*

1. The

1. The *first* and great *Reason* of it is, because *it is the Sovereign will and pleasure of God, to have it so, with respect unto his own Glory.* Gods Will is *the Reason of all Reasons.* We have shewed, that He doth not make use of Angels, as though he stood in any need of them, or of their Services. That God, who made the World, without their help, can preserve the World and His People therein without any of them, if He so pleased: But He doth use them, for the same Reason, for which He did Create them, namely his own pleasure. Rev. 4. 11. *Thou hast Created all things, and for thy pleasure they are, and were Created. All things,* and therefore all the Angels in Heaven, were Created for the Pleasure of the Great God. So are they, all of them, for the same reason, made use of, as Ministring Spirits: and it pleases God to have it so out of respect to his own Glory. That which is the best End, must needs be God's End, in all His Works of Creation and Providence. Now the Glory of His own Name, is the best end. God, who alone is infinitely wise, knows, what doth best become his own Greatness and Goodness. And if the Lord did not see that it would be most for His Glory, that thing should be managed by the Hands of His Holy Angels, rather than by His own Immediate Hand only; it would not be as it is. The Lord is able to Convert men without sending Ministers to Preach to them: To heal the Sick without Physicians; to preserve Humane Societies without

Magi-

agiſtrates, to defend his People from Ene-
ies, without the uſe of Arms; but it is His
ill and Pleaſure, that ſecondary Cauſes ſhould
made uſe of. The like is to be ſaid of An-
lical Protection: God is the Fountain of all
r Mercies and Preſervations. Angels and
rdinances are but Ceſterns, which it is His
eaſure to make uſe of.

2. Another *Reaſon* is, *That ſo the Obedience of the ngels may be tried, exerciſed and rewarded.* By is the Obedience of Angels, and their humility tried, whether they will readily ſtoop unto, and mply with the Command of God. It is a eat Tryal of their Obedience, that they ſhould ſet as a Guard to ſuch poor, ſorry Creatures, the Children of men are. *What is man,* (ſays e Pſalmiſt) *thou haſt made him lower than the ngels,* Pſal. 8. 4, 5. In as much therefore as they liniſter to him, their ſubjection to the Will of od is put upon the Trial. It is generally ſup-ɔſed, that the Sin of Reprobate Angels, was eir refuſing to comply with the Command of od in this matter: that they did think ſcorn of , to be made Attendants, on ſuch a Creature as an, ſo much inferiour to them. But the Elect ngels think no Service too mean, that the glori-us God ſhall ſee meet to imploy them in: and ey do by this become Patterns of Obedience nto us. If the Angels that are ſo much above s, do moſt willingly and gladly comply with the

Will of God in whatever He shall appoint them unto, men ought to do so. If Angels do not think much to look after them that fear God; then it doth become the Greatest man in all the World, to be willing to serve or promote the Welfare of the meanest Saint, that is upon the Earth: Angels set a pattern of Obedience in this respect; and thus their Obedience is exercised even from the beginning, to the end of the World: for they continue their Ministration from the beginning to the end of the World: and when they have accomplished the course of their Obedience, they shall have their Reward: then (as a Great Divine of our own, does well and truly express it) *They shall be Rewarded with the contemplation of the Infinite Excellencies of God,* and the Enjoyment of him, throughout Eternal Ages; which is the greatest happiness, that any Creature is capable of. And in the mean time, it is no small honour to the Angels of Heaven, that they should be used in such a Service; that they should joyn with the most High God, in that which is of all his Works the most glorious, namely, the Preservation and Salvation of his Elect.

3. Another *Reason*, why *the Ministry of Holy Angels is made use of*, is, *That so the Devils may be kept in awe, and in a perpetual vexation and torment*. For, certain it is, that the Angels of Heaven, have a great awe upon the evil Angels to restrain their Power, and to disappoint them in their malicious Designs; which they are able to do by the

speak-

peaking of a word. You see in the ninth verse
f *Judes* Epistle, that when the Devil was con-
nding about the Body of *Moses*, the Arch-An-
el did but speak a word; He did but say, *The*
ord rebuke thee, Satan, and all the Devils Design
as at an end presently. The Evil Angels know
e power of the Holy Angels: they know, that
ey are able to withstand them: And they do
ot know, but that they may meet with them
every turn, and disappoint all that they have
een contriving, which must needs be a perpe-
ual vexation to those Evil Spirits: It is a torment
o the Devil to see and behold an Host of Angels
Encamping round about all them that fear God;
o that the Devil is not able to destroy one of
em all, because there are Holy Angels Encamp-
g round about them. And it is a torment and
exation to the Devil, to see the Holy Angels
lorioufly and triumphingly imployed in Service
or the Great God, and rewarded by him;
hilst they in the mean time are made to Eat
e Dust, being rejected and abdicated to the
ilest Services, that any part in the whole Creati-
n are exercised in. It cannot but cut the Devil
o the heart, to see those very Angels, that are
f the same nature with him, and with whom
e was once a Companion in Heaven, thus tri-
mphingly Serving God. And what a torment-
g reproach must it needs be, when at the same
me he shall hear it said to him, this might have
een thy Employment, and should have been

so, if thou hadst not by sinning against the Great God, brought eternal damnation upon thy self.

4. A fourth *Reason*, Why *the ministry of Holy Angeli is made use of*, is, *That so Communion and Love may be maintained and increased among those that are Members of the Glorious Family of God.* Some part of God's Family is here upon Earth; they that fear him are here: But then another part of the Family belongs to Heaven, namely, the Blessed Angels. *I Bow my Knees to the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named.* Eph. 3. 15. They that Fear God are the Family on Earth: the Angels of the Lord are of the Family in Heaven: it is meet, that there should be a Communion between those that are of the same Family. We cannot any way be helpful to the Angels, nor do they need our help in any thing: all our help, it is limited unto *the Saints on the Earth*, *Psal.* 16. 3. *My Goodness* (saith *David*) *extendeth not to thee, but unto the Saints, the Excellent in the Earth, in whom is all my delight.* We cannot be beneficial to the Saints in Heaven, or to the Angels there: But the Angels can help us, and we need their help. In that way therefore must the Communion, which becomes the Members of this Glorious Family, be maintained. And therefore the Love of Angels unto the Children of God, is confirmed and increased: Love is increased by kind offices: we see, that Nurses have a special affection, to the Children that have been fostred by them. So

have

have the Angels of God unto His Children, that have been under their Care and Education; those Heirs of Salvation, whom from their Cradle unto their Graves, they have been fostring and taking care of, they must needs have a great affection for. Holy Angels, and all such as truly fear God, shall live together in the same Heaven, World without End. It is meet then, that there should be a great Love and Friendship between them: This Ministry of theirs must needs cause it to be so. Thus have we seen the *Doctrine* Explained and Confirmed.

Before we proceed to *Application*, it may be needful to remove an *Objection* or two.

1. It may be Objected, *That they that Fear God, are subject unto the like Casualties with other men*; as much subjected to Dangers and Afflictions, yea, and sometimes more, then they that do not fear him. Doth not the Scripture say, *That all things happen alike to all; there is one Event to the Righteous and the Wicked, to him that Sweareth, and to him that feareth an Oath?* How then can it be said, that the Angel of the Lord delivereth them that fear him, when they fall into Evils no less than such as do not fear him? Take the Answer in these following particulars.

1. *The Ministry of Angels is limited by the Holy Pleasure of God.* Psal. 103. 21. *The Angels that do His Pleasure.* And therefore so far as it is the Pleasure of God, to have them to secure, or to deliver his Children from outward Evils, they

are not wanting to do it. But sometimes it is God's Holy Pleasure to have it otherwise, they must be suffered to fall into great Temptations, for their good, and that God may have Glory thereby. Yea, not only such as truly fear God, but such as fear him above many, that are Eminent Servants and Fearers of the Lord, very sad Temptations and Afflictions in the World, may befal them. God sees it meet to have it so. We see this in the Instance of *Job*, who was Eminent for the Fear of God: There was none like him in the Earth, that did Fear God, and Eschew Evil, so much as he: And for a long time the Angels delivered him; they kept off the malice of Satan, from taking any effect upon him. Thence the Devil complained, That *there was an Hedge round about Job*. The *Hedge* of Divine Protection by the Ministry of Holy Angels, the Devil could not break thorow, nor get over: He did therefore get leave of God to fall upon *Job*; and the Angels were by, when the Devil had that liberty granted to him: those Sons of God were by, and did hear the Devil begging and obtaining leave to fall upon *Job*: Then they might not oppose. Then Evils came upon him from day to day; not but that the Angels could have diverted those Evils, and delivered *Job* from them all, if so had been the Pleasure of God; but they knew that God had appointed otherwise. So when any outward Calamity befals a Child of God in the World, the reason

of

f it is not, that the Angels of the Lord are not ble to prevent the Calamity, or that they are a- y way invigilant or negligent in that which is heir Charge; they always do what God com- nands them, as in the Psalm but now, *Ye his An- els that do His Commandments.* They know, vhat the Pleasure of God is, and act accordingly.

2. *It is possible, that such as belong to God, may, and too often they do) give way to Sin and Temp- ation, and so deprive themselves of the Protection of God, and His Angels.* By Sinning against God, hey provoke him to countermand and suspend he wonted Protection of His Holy Angels. For, heir Ministration, and the Charge that they ave to keep and guard us, doth run with this expres limitation, that we shall keep our selves in he way, that God has bid us keep in. *Psal.* 91. 11. *He shall give his Angels charge over thee, to keep hee in all thy ways.* But if men go out of their way, then they go from under the Charge of those Holy Angels. When they sin against God, they go out of their way: when they hearken unto the Tempter, he will certainly lead them out of the way: when they sin against God, they Run away out of the Hands of Holy Angels, and do thereby put themselves into the Hands of Evil Angels; they deprive themselves of Divine, and consequently of Angel Protection. We have an awful instance concerning this, in 1 *King.* 13. 22, 24. You read there of a man of God, that was sent unto *Jeroboam*; and the Lord comman-

ded him, that he should neither eat nor drink, till he returned home to his own House again. As he was returning, an old lying Prophet came to him, desiring him to turn in to his house, to eat and drink there. No (saith the man of God) I may not do so: for, God hath charged me, that I should not. The Lying Prophet replied, I am a Prophet as well as thou, and an Angel hath spoken to me, and told me, that thou must come into my house. The poor man of God was deceived, and did so, and the issue was, He never lived to come Home; but a Lion met him by the way, and killed him. This was, because he went out of God's way, and so from under God's Protection. It is indeed, a blessed truth, that God will not utterly depart from any of his Faithful Servants; he will not utterly forsake them; for so his Covenant is, *Heb.* 13. 5. *I will never leave thee nor forsake thee.* Nevertheless, he may for a time, and he may in a great measure forsake them, in case they sin against him: As it was with *Sampson*, though he did not apprehend it at the first: *Judg.* 16. 20. *He wist not, that the Lord was departed from him. Sampson* had given way to Temptation; and now the Lord was departed from him. So it is true concerning the man, that feareth the Lord, the Holy Angels do never utterly depart from him, yet for some time, and in a great measure, they may; that he shall not be so favoured with Angel Protection, as sometimes he was, when he Walked

more

ore closely with God. As the Holy and Eter-
l Spirit doth never wholly depart from true
lievers, Joh. 14. 16. *He doth abide with them for*
er: this notwithstanding, he may in a great
easure withdraw from them: *David* was sensi-
e of this, and that made him pray, as in *Psal.*
. 11. *Cast me not away from thy presence, and take*
t thy holy Spirit from me. God sometimes takes
way his Holy Spirit from his own dear Children,
to the quickning and comforting presence there-
: therefore they had need be careful, that they
ieve not the Holy Spirit, and that they quench
ot the Spirit. True Believers may grieve the Spi-
t of God, and grieve him away from them, so
that the Comforter, that should relieve their
uls, shall be far from them. When any of
ods Children doe behave themselves, so as to
ieve his Spirit, the Angels are also grieved: and
the Spirit of God goes from them, the Angels
f God go from them too; for they are perfectly
irected and acted by the Eternal Spirit, *Ezek.*
.20. It is said, that *whithersoever the Spirit was to*
oe, thither the Living Creatures went. If Gods
Children shall give way to sin; if they shall be-
ome guilty of any Scandalous iniquity, the Spi-
it of God withdraws from them, and the Holy
ngels goe away with him.

3. *When they that walk in the fear of God, fall*
nto great Afflictions and Miseries, Holy Angels are
vith them, notwithstanding those Temptations. Angels
re with them to support & comfort them, in all
their

their Temptations. Our blessed Lord was tempte
and Victorious over all his temptation: It is reco
ded that then *Angels came, and ministred unto hi*
Math 4. 11. So it is as to Believers in their Spiritu
conflicts, though the ministration of Angels is i
visible & unperceivable by them that are concern
ed therein. When they are in Agonies of Sou
Holy Angels desert them not. We read concern
ing the Lord Jesus Christ, that when he was i
his Agony, *there appeared Angels unto him from Hea*
ven, strengthening him, Luk. 22.43. Then (as on
observes) the Matter was comforted by the Ser
vant: an Angel from Heaven came, & strengthen
ed the blessed Lord Jesus in his Agonies. But thu
are Believers oftentimes comforted in their de
jections by the secret Ministry of Holy Angels
We see it in the Prophet *Isaiah*: He was dejected
and disconsolate in his Spirit, at the consideration
of his exceeding sinfulness. We hear him crying
Woe is me, I am undone! I am a man of unclean lips
Alas, (says he) though I have been called to the
Work and Office of a Prophet, I have not used
my tongue for God so much as I should have done
now a *Seraphim* did comfort him in his dejection
an Angel came and said unto him, *Thy sin is purged*
thine iniquity is taken away, Isa. 6.7. *Daniel* was dis
consolate, in thinking of the Afflicted state of the
People of God; his Spirit was much exercised &
dejected in him, but an Angel came unto him
when in these dejections & temptations, and tells
him, that he was, *a man greatly beloved*, Dan. 10. 11

Angels

ngels doe inable Gods Children to bear their
nptations. It is wonderful and astonishing, to
nsider, how the Martyrs were sometimes enabled
bear the greatest Tortures and Torments, that
e Devil could invent for them: They had An-
ls with them. Those instances of *Babylas* and
eodorus are famously known. Martyrs that were
t to the Torture of the Rack, some of their
ends afterward inquired of them, how they
uld possibly indure such intolerable pain; they
ld them, that when they were first on the Rack
ey were in great pain, but there seemed a young
an to stand by them, who refreshed them with
ld Water, that after a while they felt no pain,
t their Torments were a pleasure to them, and
ey were grieved, when they were taken down
om the Rack. One of our English Martyrs, in
e time of Popery, in the midst of the Flames,
uld say to those that were Spectators, Papists ask
r a miracle, here you may see one: I feel no
ore pain in this fire, then if I were in a soft
d. Surely then the Angels of Heaven were sent
quench the Violence of fire.

4. *God in due time will send his Angels to deliver
s Servants out of all their Troubles.* Sometimes
ngels are sent to pluck them out of the very
outh of destruction. As it was with *Lot* & his
mily: Angels did lay their hands upon him,
d on his Children, and delivered them from
e burnings, *Gen.* 19.16. Such things still happen,
ough in a more unperceivable way. I could re-

late

late examples to you, of some who have by
strange Instinct, removed from the places whe
they were: they have no sooner gone out
doors, but the house hath fallen down: had th
stayed there but a minute or two longer, th
had perished in the Ruins. Doubtless there is
Secret Influence of the Angels of Heaven, in su
things as these are. Sometimes, when the Lor
Servants are in the Jawes of death, he sends
Angels to deliver them. So it was with *Danie*
My God (saith he) *hath sent his Angel, and ha*
shut the Lions mouths that they have not hurt me Da
6. 22. That he saw an Angel, it is not said; bu
he saw the Lions did not hurt him, and therefo
might conclude, that God sent his Angel to sh
the mouthes of those Lions. Sometimes whe
they were deprived of liberty, Angels have bee
the Instruments of restoring it to them again. Th
Apostles were cast into the common Prison, ar
an Angel came in the night, and set open th
Pri n-doors, *Act.* 5.19. So it was with *Peter*; h
was cast into Prison, and the next day was t
have been made a Sacrifice: but God sent his An
gel to deliver him, *Act.* 12. 11. Sometimes me
that have been deprived of Health, have had
restored to them, by the Ministry of Holy An
gels. An Angel did trouble the Waters in th
Pool of *Bethesda*, and who ever first step'd in afte
the Angel had troubled the Waters, was mad
whole, what ever disease he had, *Job.* 5. 4. Ev
Angels doe frequently bring diseases, and goo

Angel

gels frequently remove them. And when they fear God, have done all the work that He for them to do in the World, then he sends Angels to fetch them away to Heaven. So they by the Angels of the Lord delivered out ll their troubles. When *Elijah* had finished course, there came a Chariot and Horses of that is to say, Angels from Heaven, and did y away *Elijah* thither. So when they that God, have done and suffered all that He hath ointed for them, then he sends Chariots and ses of fire, to fetch-away their Souls. So are by the Angels of the Lord delivered from evil.

bject. 2. But there is another *Objection* to be vered, *viz.* That it is the Lord that delivers e that fear him; He is the Preserver of men: hall we ascribe their Deliverances to Angels? ot that a Dishonour to God, to attribute that ch is His Work to Angels, who are his Crea- s?

The *Answer* is clear, That God doth it by n; the Glory of Deliverances does not belong he Angels, but to God, who sets them on k: It is said in this Psalm, concerning the hteous man, *Vers.* 20. *That the Lord keeps all Bones, not one of them is broken*; but this He s by giving his Angels Charge over them. e Lord is said to do that which is done by gels immediately. It is said, God overthrew *om*, Amos 4. 16. And yet the Angels did it

Gen.:

Gen. 19. 13. The Angels said, *We are sent to d*
stroy this place. Well then, though Angels did i
God did it, and that by their Ministry. Whe
the Enemies of them that feared the Lord, wer
routed and ruined by Holy Angels in *Jehoshapha*
Times; nevertheless, *That Battel was the Lord*
2 Chron. 20. 15. The Glory of that Victory be
longed to God, and not to them, when He wa
pleased to effect it by their Agency and Ministry
They have all their power from the Lord. Wha
strength they have, it is God that hath given it t
them: and their Commissions are granted t
them by the Lord. The Charge that they have
it is God that gives them that Charge: *He sha*
give his Angels charge. Psal. 91. 11. And therefor
they don't act, till they have order from God
When they have done one work, that they ar
set about, before they enter upon another, they
must have a new Commission, and new Instructi
ons, new Orders from that God, who is the Lord
of Angels. Hence, *Ezek.* 1. 24. It is said, tha
the Living Creatures, *When they stood, they let down*
their Wings. When they had done, what God
set them about, they let down their wings, humb
bly waiting for a new Commission; they don't
stir, till they have new Orders from the Great
God, and then away they Fly: but till then, their
Wings are let down. So that it is God, that doth
it by their Hand. It is no dishonour to God, to
make use of Instruments in his Work: and if
He sees meet to use a thousand Instruments in
one

e work, it is no dishonour to him, but rather Discovery of His Greatness and Glory.

Thus for the clearing of the Truth before us.

For the USE of it.

I. *By way of Information.*

Inference 1. *Hence, although Angelical Apparitions are not to be expected in these days; nevertheless, the Ministry of Holy Angels, doth continue still.* Their *appearings* are in a great measure ceased, but their *working* is not ceased, but continues as in former times. Indeed, there is not need now, as in the days of the Old Testament, for Angels to appear visibly unto men, because the Scripture is now perfected, there must be no Addition made unto the Written Word of God, which now is sufficient to direct men in all cases whatever, that may concern their Salvation and Consolation. There was need for an Angel to appear to *Daniel* visibly, to instruct him, concerning what should befal the People of God: and of an Angel to appear to the last Apostle *John*, to inform him, what should befal the Church in all future times. There is no need of that now: we must look into what *Daniel* and *John* have written; and there we may see, as much as is meet for us to be acquainted with. So that *Angelical Apparitions* are not frequent in these Days: Only Evil Angels do appear more often than good

good Ones. No wonder, because they are o more Earthly Inclinations, than those Spirits, tha dwell above. Evil Angels do often appear; very true, and sometimes pretending to be good An gels too. The Apostle saith, 2 Cor. 11. 14. Tha *Satan doth transform himself into an Angel of Light* He cometh to men, and appears visibly to them and pretends to be an Angel of Light, and wil give them good counsel, will pretend to be fo Truth, and for Holiness, although he doth intend nothing less. I could mention to you instance respecting this. There was about four and twen ty years ago, in a place belonging to the King o *Denmark's* Dominions, a Young man, that a *Dæ mon* appeared to, on a Lord's-day, in white shi ning Garments, and gave him excellent good counsel, telling him, that he must not sin, as for merly he had done; and that he must call upon others to amend their ways, to leave their Cur sing & Swearing, & other Sins; & that he should pray to God every day three times; & he would joyn with him in singing a Psalm too. And ye this *Dæmon* did at last appear to be an Angel o Darkness. There was in *Geneva*, the Son of Senator there, that was miserably imposed upon by a *Dæmon*, pretending to be a good Angel that would complain of the Unbelief of some who would not (though many did) look upon him as an Angel, that was sent from Heaven And yet this *Dæmon*, that appeared in a glorious manner, was at last discovered to be an Unclea

Devil

evil. I do the rather mention these things, because I understand, that something of this nature hath lately happened in *New-England*, which am perswaded, will in the issue appear to be a delusion of the Evil One, that pretends to be an ngel of Light. Wherefore it is an unwarrantable and a very dangerous thing, for men to wish, at they might see, and that they might converse ith Angels. I could tell you of some, that have one so, & God hath been provoked with them for eir curiosity and presumption, and hath permitted Devils to come to them, pretending to be ood Angels, whereby they have been deceived d undone. But I say, although Angelical *Apritions* are not to be expected; nevertheless, their inistry is still continued, and it shall be so; As ng as there shall be any Fearers of God upon e Earth, so long shall there be Angels of Heaen to Encamp round about them: That Promise, *Psal.* 91. 11, 12. doth belong unto Believers, even to the End of the World; that God ill send his Angels, and give them Charge over em, to keep them in all their ways, and to hold em up in their Arms, that they may not dash emselves against a stone. Yea, as long as there all be any of the Elect of God in the World, long shall there be the continuation of the Mistry of Holy Angels. *Heb.* 1. 14. *Are they not t forth to be Ministring Spirits, to them that shall Heirs of Salvation?* They then that are Heirs Salvation, in all Ages of the World, are

priviledged with this Ministry of the Angels.

Inference 2. *For men to despise and abuse them that fear the Lord, must needs be an evil and dangerous thing.* For they have Angels to guard them. The Angels of Heaven are far from despising them. There are no Nurses in the World, that do so tender the Children Educated by them, as the Angels do the meanest Saint on Earth committed to their Care: Saith Christ, *Despise not one of my little ones*: Despise them not, saith He, *For I say unto you, that in Heaven their Angels do always behold the Face of my Father, that is in Heaven.* Math. 18. 10. God gives His Angels a charge to look after them: and what will you despise them? Certainly, if the eyes of men were opened, to see who they are, and what a guard they have, they durst not despise them. As for them that truly Fear God, it may be said of them, as was said of *Gideon*'s Brethren, *Each one of them resembleth the Children of a King.* Thus as to those that Fear the Lord, each one of them resembleth a King. There is not a Monarch upon Earth that hath such a guard about him, as every one that truly fears God, hath round about him continually. The Souldiers of Heaven do attend him, where ever he goes. If the eyes of wicked men were enlightned (as once the Eyes of the Prophet's Servant) they would not despise Holy men. When *Elisha*'s Servant was sore afraid, because of Enemies, that were come to apprehend hi

his Master, the Prophet prayed, and said, *Lord, open his Eyes*: and presently he saw the Mountain full of Horses and Chariots of Fire: his Master's House was all surrounded with Angels. Did men see this, they would not cast contempt upon those that fear God. To abuse them, is a dangerous thing: One of those Angels, that they have a whole guard of, is able to destroy all the Enemies, that they have in the whole World. It is said concerning the two Witnesses, *That Fire goeth out of their mouth, and devoureth their Enemies: If any one will hurt them, he must in this manner be killed.* Rev. 11. 5. When they call upon God, he sends *Seraphims*, yea, Horses and Chariots of fire against their Enemies. How doth fire go out of their mouths? It alludes to that of *Elijah*. When a crew of wicked men, came to lay hands on him, and said to him, Come, thou man of God, the King hath sent for thee: He replyed, *If I be a man of God, let fire come down from Heaven, and consume thee and thy fifty*: and fire came down from Heaven, and immediately destroyed them all. 2 *King.* 1. 10, 11. There were Angels at hand, ready to consume the Prophets Enemies with fire. You may observe sometimes, that persons who are full of enmity, and will be spitting their venom, against one that hath a special guard of Angels to attend him, blasting stroaks from Heaven fall upon them. The Angels of that Holy man, have heard what hath been spoken, & know what has been designed against him; and have

taken his part. Take heed then, how you wrong any man, that is dear to God, and to His Holy Angels.

Inference 3. *Hence they that fear God, should be above the fears of outward evils*, since they have God and his Angels to take care of them. *If God be for us, who can be against us?* Saith the Apostle. So if the Angels of God, are by his appointment for us, we need not fear, though we should be in as eminent danger as *David* was in, when amongst the Philistines in *Gath*. Angels are able to defend us, and will do so, so far as a gracious God and Father shall see it meet for them to do. We have more for us, then are against us, if we have Angels to be for us, as the Prophet said unto his Servant, when they were surrounded with enemies: the Servant was afraid; *Alas Master, how shall we do?* said he: *Fear not*, says the Prophet, for *there are more with us*, than are with our enemies. And God opened the eyes of the young man, and he saw the mountain was full of Chariots and Horses of fire, round about *Elisha*, 2 King. 6. 17. *viz.* Angels, that did so appear at that time. What tho' men are in danger; if they have a strong convoy, they do not fear. This is the case of Gods Children, whilst in this World: they are in danger; they are like men at Sea, & in the midst of enemies: the Pirates of Hell are seeking to lay hands on them: But they have a strong convoy; they have Angels of Heaven to be a guard unto them: & therefore need not be afraid of what their Enemies can do

unto

nto them. They that fear the Lord, may be above he fear of danger, when they go to Sea; only et them look to their call; let them look to it, that hey are in Gods way; then He will send his Angels o look after them. So in great and hazardous ournies by land, they need not fear, but they shall o forth, and return in safety: If it be good for hem to be preserved and protected, it shall be so, otwithstanding what ever evils may attend them n their way. Angels are more able to defend hem, than all their enemies are able any way to urt them. It was said concerning the Egyptians, *Isa.* 31. 3. *They are Flesh and not Spirit*; they are oor weak Creatures. But now the Angels are pirit and not Flesh: why then should they that ear God, be afraid of what their enemies can do nto them, who are flesh, and not Spirit, when ney have those to be their Guardians and deliverrs, that are Spirit and not flesh? And they need ot fear sickness and diseases; God will send his ngel to deliver them, if preservation from such a istemper shall be best for them. *Psal.* 91. 10. *There all no evil befall thee, neither shall any plague come igh thy dwelling.* How so? It follows in the next erse, *for he shall give His Angels charge over thee.* o he doth wonderfully sometimes. I remember Learned man relates a remarkable Providence to is purpose, of the Chancellour of *Navar*, that eard a voice in the night, calling him by his name, d bidding him go out of that Town, because ithin a few dayes a terrible Plague would be

there, and make the Town desolate: He took the warning, and so escaped the danger. God hath strange wayes, by his Angels to deliver his Servants in times of sickness and common danger, when it shall be most for his glory. And they need not fear, what evil Angels can do unto them. The Lord for holy ends may suffer you to fall into the hands of those cruel Creatures: but if you fear God, there are Holy Angels by, that will not forsake you; that will inable you to endure, whatever God shall see meet, to suffer you to be tempted and afflicted with. And therefore be not afraid: only fear God, and trust in Him. And then, suppose the worst that can be supposed; suppose the Lord should give leave to those enemies to kill your bodies; such a thing may, and sometimes has happened to the dear Servants of God: nevertheless, their Souls are safe, as being in the hands of Holy Angels. The Lord will say to his Angels, You Angels of mine, go and look after such a man, or woman, I commit to you the care and charge of their Immortal Souls, to bring them safe to Heaven, after they have suffered, what is my pleasure to have them indure. That the fearers of the Lord may and ought to be above the fear of outward evils from the consideration of the Ministry and Guardianship of the Holy Angels, is evident from several things; which we may take notice of & consider. For,

1. *They are of all Creatures the most powerful*: they are wonderful in strength, Psal. 103. 20. *Ye his Angels, that do excel in strength.* They are not only strong

strong, but they excel in strength. Therefore are they styled, *Mighty Angels*, 2 Thes. 1. 7. They are stronger than men, *greater in power and in might*, as the Apostle speaks concerning them, 2 *Pet.* 2. 11. One Angel is able to destroy all the men in the World. You have been told, that one Angel hath that *might*, that power, that if God should give him a Commission, he is able to destroy the whole World before him. It is *Luthers* assertion, *Unus Angelus est potentior, quam totus mundus.* Put the whole World together, and they have not the strength of one Angel. We see what powerful Creatures they are, by the things that have been done by them: Gates of Iron can't stand before them. When an Angel came to deliver *Peter*, the Iron-gate opened of its own accord. *Act.* 12. 10. Nay, an Angel is able to make the very earth to shake, as has formerly been noted from Math. 28. 2. Where we read, that there was *a great Earth quake, for the Angel of the Lord descended from Heaven.* All the men in the World can't make the earth to quake; but an Angel from Heaven is able to do it: such mighty Creatures are they. And we see what they can do, by what the Angel did in *Senackeribs* Army, and by their destroying *Sodom* and *Gomorrah*, by thunder and lightning, and a terrible earth-quake. Those Citys were swallowed up in a moment, and they were Angels of God that did cause it to be so. Well then, be not afraid, as long as you have such mighty powerful Spirits as these are, near unto you, to defend and safe guard you

2. *There are many of them to befriend us.* An host, a whole Army of mighty Angels of the Lord round about them that fear him: Their number is exceeding great: They are a *great Company*, Psa. 68. 11. There are thousands of them, Vers. 17. *The Chariots of God* (his Angels, by whom he obtains his Victories over the World, are the Chariots of God) *they are twenty thousand, even thousands of Angels.* Nay, there are Millions of them. *Daniel* saw Millions of Angels, Chap. 7. v. 10. And so did *John*, Rev. 5. 11. There *were many Angels*, saith he, *and the number of them was ten thousand times ten thousand, and thousands of thousands.* Nay, they are innumerable, Heb. 12. 22. We are come unto *an innumerable company of Angels.* No man can say, how many *Myriads* of them there are: Is there any number of these Armies of God? *Job* 25. 2. Altho' the Interpretation of one of the Antients is not solid, that by the lost sheep in the parable mankind is meant, and that by the ninety and nine the Angels are intended, and that therefore there are ninety and nine Times as many Angels as men; Nevertheless, it is most certain, that the Angels of Heaven are more in number by far, then all the men on earth: put all the men on the face of the earth together, they are but a small number, in comparison of the glorious Angels of the most high God. Hence Christ said to Peter, *Thinkest thou, that I cannot pray to my Father, and he shall presently give me more than twelve Legions of Angels*, Matth. 26. 53. A *Legion* is six thousand six hundred and sixty

y six. *Twelve Legions* made the *Roman Army*.
hat (saith Christ) though all the power of *Rome*
t against me, I could have more than that at a
rds speaking: I could have more Legions of
gels, than are men in the Emperors Army, to
me, if I would; or it may be, considering
e were Twelve of them together (Christ and
eleven Apostles) when the Lord spoke these
ds, He would give them to understand, that
could obtain a Legion of Angels to defend
h one of them. The Lord hath so many An-
, that he can spare multitudes of them; Armies
them, to attend every one of those that fear
n in the World. As for one *David*, the Lord
send whole Armies to encamp round about
n, and deliver him. Why then should they
t fear God, be afraid of evils in the World?
3. *The Angels are ready to do any Service for them*
Fear God; ready to do it, as soon as ever
d shall but speak the word to them: *They hear-*
to the Word of God, Psal. 103. 20. Hearken to
they stand and hearken, when once the word
l go out of the mouth of God, and then they
without any delay. Indeed, Heaven is their
per Habitation; nevertheless (as before was
imated) they can fly from Earth to Heaven,
from Heaven to Earth, in a very little time:
hey are therefore represented in the Scripture,
Flying, and that *swiftly*. Dan. 9. 21. The Angel
briel (who appeared to the Prophet in an hu-
ane shape) *Was caused to fly swiftly*. In a little time,
they

they can go from one end of the World, to t
other, even like Lightning. *Psal.* 104. 4. *He ma*
His Angels Spirits, and His Ministers a flaming fi
Angels that are the Ministring Spirits, round
bout those that fear God, they fly like lightnin
like a flame of fire. You see Lightning go fro
the West to the East, in the twinkling of an ey
So do the Angels of Heaven, in a moment
time, go from one end of the World to the
ther: and when God sends them on any Erran
they don't turn back, nor stop by the way, un
such time as they have done that which the Lo
hath appointed them unto. *Ezek.* 1. 12. *The L*
ving Creatures, they went, and turned not, when th
went, but went on, till they had dispatched th
Work the Lord had commanded them to pe
form. These things considered, they that fe
the Lord, may have great comfort, notwithstan
ing the evils and dangers, which in this wofu
World, they are liable unto. It was an expres
on full of Faith, uttered by a late faithful and l
borious Minister of Christ, when some wondre
to see him so chearful under great Afflictions,
(said he) *Have God for my Father, Christ for m*
Redeemer, the Holy Spirit for my Sanctifier, Heave
for my Inheritance, Holy Angels for my Guardians, &
shall not I then rejoyce?

Inference 4. *We may here see, that the Angels ar*
not to be adored, although they are to be Loved an
Honoured. They are Creatures, and therefore no
to

be adored. We may love Creatures, but must worship them; we must not give unto them, t which is God's due alone: Religious Wor- p is so. Psal. 76. 11. *Bring Presents unto Him t ought to be feared.* God is he, and He only, t ought to be feared, as to a Religious Fear. nd therefore when the Devil desired to be wor- pped, the Lord Jesus Christ said, Get thee nce, *Satan*, for it is written, *Thou shalt worship Lord thy God, and him only shalt thou Serve*, Mat. 10. When *Manoah* would have presented an ffering unto the Angel that did appear to him, dg. 13. 16. saith the Angel, *If thou wilt offer a rnt offering, thou must offer it unto the Lord.* Burnt- ferings, and so all Religious Worship, must be ffered unto God, and not unto an Angel. That hich we make an Object of Divine Worship, e acknowledge as the chief good. Now God nly is so; Mat. 19. 17. *There is none good but one, at is God.* Angels, yea, the Holy Angels, com- ared with God, we cannot say, they are good, ey have not the goodness, as to be an Object f Divine Worship. That which we worship, e acknowledge to be, *The Alpha and Omega*, the rst Cause, & the last End of all things: which can- ot be affirmed of Angels, but of God only. *Rom* r. 36. *Of him, through him, and to him are all hings, to whom be Glory for ever.* The Glory of Divine Worship is for ever his due, and his due nly, for that of him, and for him are all things. Moreover, the Worshipping of Angels, is expres- ly

ly condemned in the Scripture. Col. 2. 18. *Let man beguile you of your reward, in a voluntary humility, and Worshipping of Angels.* It is *Will-worship voluntary humility*: there is no Command in the Scripture to worship them; and when men do as the *Platonick Philosophers* did, (and as some that call themselves Christians in these dayes do) pretend, that they are not worthy to come to God immediately; but therefore they will go to him by Angels, and worship them, and desire them to present their Supplications unto God: this is voluntary humility. Such do not *Own the Head*, as the Apostle speaks in the 19th. verse; they put Christ out of his Office, to whom it belongs to Offer up the Prayers of his People to God. The Holy Angels themselves have forbid men to worship them: The Apostle *John* being amazed at the Glory of the Angel that appeared to him, fell down at his feet to worship him. *Rev.* 22. 9. saith the Angel to him, *See thou do it not, for I am of thy Fellow-servants.* Men may not worship those that are their Fellow-servants. The highest Angel in Heaven, and the meanest Saint upon the Earth, are Fellow-servants, they Serve the same God, and must worship him, and him only. We may not invocate Angels: we may not pray unto them: There is the same Object of Prayer, that there is of Faith. Rom. 10. 14. *How shall they call on him, on whom they have not believed?* We may not call upon, or pray unto him, that we may not believe on. Now God alone is the

Object

ect of Faith: We may not pray unto any
, but unto him that is Omnipresent and Om-
tent, unto him that hath power to do for
whatever we can desire of him. We stand
need of many Blessings, which none but
l can give unto us; which no Angel in
ven can bestow upon us. We need the par-
of sin: and who can forgive sins, but God
? We need Sanctifying Grace: and who can
us Grace, but God alone? As for the Angel
Jacob did pray unto, he was not a Created
el, but the Son of God, who is called an
el in respect of his Office, as being sent by
. Therefore *Jacob* called the name of the
e, where he wrestled with the Angel, *Peniel*,
. 32. 30. which signifies, *The Face of God*, for
th he) *I have seen God*. The Angel he pray-
nto, was God; so the Prophet *Hosea* declares,
. 12. 4, 5. *He had power over the Angel, even*
Lord of Hosts, that is his Memorial. That An-
s called by the name of *Jehovah*; and that
ious Title, *Of the Lord of Hosts*, is attributed
him. All the Hosts of Heaven, all the An-
there, are commanded by that Angel, whom
b did worship: He therefore was no other
the Son of God himself, who is God. But
ugh we may not pray unto created Angels,
Minister unto us, and are our Fellow-ser-
s; this notwithstanding, they are to be, tho'
dored, yet loved and honoured by us: There
Honour due to the Blessed Angels, an Ho-
nour

nour of *Moral Reverence.* We are to hon
those persons, who are many ways, and on ma
accounts, our Superiours: we ought to Revere
them: we reverence a man, that is known to
Eminent for his Parts, Learning and great
compliſhments. It was ſaid of *Solomon, All Iſ*
feared him, becauſe they ſaw the Wiſdom of God
him. 1 King. 3. 28. As for a man, that is full
wiſdom, knowledge, and underſtanding, re
rence is due unto him: So it is much more
one that excels in Piety and Holineſs. It is
of *Herod,* Mark 6 20. *That He feared John*
Baptiſt, knowing that he was an holy man, and a
The Image of God is to be reverenced, whe
ever it doth appear: Now the Image of G
doth appear in the Angels more than in any Cr
tures in all the World. They then are to be
noured by us: But it is only a *Fraternal,* no
Divine Honour, which is their due: *Cultus F*
ternæ Societatis. And as we are bound to hono
and reverence, ſo likewiſe to love thoſe H
Spirits. They are of the ſame Family with
then we ought to love them: Both they and
are of God's Family: The Angels and Believ
on Chriſt, have the ſame Father. They
Children of the ſame Father, though on a
vers account: Believers are ſtyled, *The Sons*
God, Job. 1. 12. And ſo are the Angels ſtyl
Job 1. 6. They joyn with us in praiſing our L
Redeemer. We ought then to Love the
They rejoyce at the welfare of the Children
me

n : it is a joy to them, when good happens to em that fear God, their Lord and ours, *Luk.* 2. ,13. You see here, how glad the Angels were, hen there was good tidings for us men : The ngel said unto the Shepherds, *I bring you glad tidings great joy, unto you a Saviour, Christ the Lord, is n. And there was with the Angel a multitude of Heavenly host, Praising God and saying, Glory to d in the highest, and on earth Peace, good will toard men.* When God did manifest his good will ward men, the Angels were glad, and did break rth into holy Praises, because there is by Christ ace made between Heaven and Earth. Thus) they rejoyce at the Conversion of the Elect God. Hence it is said, *There is joy in Heaven er a sinner that doth repent*, Luk. 15. 7. And how joy Heaven? in Verse 10. It is explained by saying, *here is joy among the Angels* over a sinner that renteth : They rejoyce to see, that there are Souls *ew born*, to fill up those places, which the Apostate ngels have left Vacant in Heaven. They are ad to see new-born Souls come there. Again, e Angels do very great Service for God, & many ind Offices for us, therefore they are to be both ved and honoured by them that fear him.

Inference 5. *It is a very Angelical, and therefore honourable thing to be Serviceable.* This is to be the Angels of Heaven are. When God doth nploy any man in doing Service for his Name, e doth put very great honour upon that man.

1 *Sam.*

1 *Sam.* 2.30. *They that honour me, I will honour.* A
how doth God honour them? by using them i
his Service, that is the Honour there especially i
tended. God will imploy them in his Service, &
in that respect honour them, just as he honours th
Angels of Heaven. The glory of the Saints at th
Resurrection, is expressed by that of their bein
made *like unto the Angels*, Luk.20.36. They sha
then be *Angels fellows*. And so are they that ar
imployed in Services for the great God, *they ar
like unto the Angels*, they are made Fellow Servant
with the Angels of Heaven, for, they are all o
them the Servants of the great God, and are o
that account filled his *Ministers*, Psal.103.21. *Ye An
gels, ye Ministers of his that do his pleasure.* And le
me say to you, There are thousands of Millions o
those Ministers in the Court of the great King o
Heaven, Dan.7.10. *There are ten thousand times ten
thousand that stand before him, and that Minister unt
him.* It is then a glorious thing to be imployed
in Service for God. It is accounted a great honour
and happiness, to be a Servant to an earthly Prince
as the Queen of *Sheba* said to *Solomon*, 1 King.10.8.
*Happy are thy men, and happy are these thy Servants
which continually stand before thee.* But then wha
is it to stand before God & the Lord Jesus Christ
as a Servant of his? It is a glorious thing. When
God would put honour upon *Moses* after his death
he calls him his Servant. Josh. 1. 2. *Moses my Ser
vant is dead.* There are some, unto whom the
Scripture gives the name and title of *Men o*

God

od. 1 *Sam.* 9. 6. It was said of *Samuel*, that e was a *Man of God, an Honourable man.* He as therefore an Honourable man, because a Man of God. What can be more honourable an this, that if it be asked concerning one, *Whose man is that?* Whose Servant is that man? The Answer must be, *He is God's man*, he is a an of God? It is a Title fit for an Angel of eaven. *Manoah* called the Angel that had appeared to his Wife, *A Man of God*, Judg. 13. 8. o then, to be imployed in Service for God, is o small mercy: To be Serviceable to the World a marvellous happiness; it is to be like the ngels of Heaven, who do great Service, even r the World: They prevent Evils from coming n the World. To be serviceable that way, is honour and happiness, and indeed Angelical. What a World would this be, did not God use oly Angels to prevent the miseries that otherise would overwhelm it? What work would e Devils make in the World, did not the Lord y his Holy Angels prevent them! The Devil ath made this World become miserable enough, t he would make it become more miserable, be a meer Hell, but that the Blessed Holy od imployes Angels to prevent him in his Deigns. And more especially to be serviceable to em that fear the Lord, is a glorious Angelical ing indeed To do Service for the People of od, to promote the Salvation of them, whom e Son of God hath Redeemed with his own

Blood; the highest Angel in Heaven, hath not more glorious imployment then that is. *Heb.* 1. 14. *Are they not all ministring Spirits, sent forth to minister for them that shall be the Heirs of Salvation?* So that none of them all, not the best or greatest of them, has a more honourable Imployment than that of promoting the Welfare of them, that shall be Heirs of Salvation.

Inference 6. *If the Angels of the Lord Encamp round about them that fear him, here is uncomfortable news for such as do not fear God.* They may not pretend unto this glorious priviledge of the Guardianship of Holy Angels. They cannot say, that the Angel of the Lord doth Encamp round about them, and will deliver them. Three or four particulars evincing and confirming the Truth of this *Inference*, may be here mentioned.

1. *Until such time as men fear God, they cannot know, that the Angels are concerned for them.* It is true, that God chargeth his Angels with his Elect before they fear him: but they cannot know this, and therefore cannot have the comfort of it, before they turn to the Lord. A man cannot know his Election before his Conversion. Hence the Apostle speaks, as 2 Pet. 1. 10. *Give diligence to make your Calling and Election sure.* He that would be sure of his Election, must be sure of his being effectually Called. If he hath the true fear of God in his heart, he may know, that he is appointed an Heir of Salvation, and so may

know

now, that the Angels have a charge given to em concerning him. For, if God had not from l Eternity intended that man's Salvation, he ould never have put his fear into his heart. So at when once Grace is wrought in his Soul, he ay be sure, that the Angel of the Lord Encamp-th round about him: But before that, he cannot have the comfort of this Truth.

2. *It is certain, that the Angels do not delight in ose that fear not God.* They don't care to be in eir Company. As God himself delights not in em; *By Nature we were the Children of Wrath*: ey that are still in their Nature, in their natural nconverted State, are Children of Wrath; The Vrath of God abides on them that believe not: e is angry with the wicked every day. And an holy man cannot delight in the company, nd conversation of those that are ungodly: *David* saith, *All my delight is with the Saints on Earth*: nd again, *I am a Companion of all them that fear ee, and of them that keep thy Precepts.* So must be concluded concerning Holy Angels, that ey delight not in communion with such as do ot fear God. If holy men cannot do it, Angels ho are holier than they, can never do it. It is very offensive thing to an holy man, to see o-ers do things that are inconsistent with the fear God, to hear them speak such words, or see em do such deeds, as cannot well stand with e true Fear of God. It is a grief and vexation him, that has a righteous Soul within him, as

it was to *Lot*. Much more then are the Holy Angels offended thereat: *Doves* can't endure to be where there is an ill scent; you know it drives them away. So when men indulge themselves in the wayes of Sin, the Angels, those Doves of Heaven, fly away and can't endure their company. It is a celebrated saying of *Luthers, Ubi non est gratia, ibi nec locum habet Angelorum custodia.* Graceless men may not pretend to the Guardianship of holy and glorious Angels, unto whom they are abominable.

3. *Evil Angels have a fearful power over them that fear not God.* They are said to be under Satans Power. *Paul* was sent to the Gentiles, that he might turn them from darkness to light, and from the *power of Satan unto God*, Acts 26. 18. They then that are not turned from darkness, turned from sin, but remain still in their unconverted State, are not turned from the power of Satan: the Devil doth claim a right in ungodly men, as those that are his own; he claims them as his house that he hath power to be in. Thus the unclean spirit, in *Mat.* 12. 43. saith, *I will return to my house.* A wicked man is the Devils House, where he dwells, and where he rules. Sinners are the cursed children of the Devils Family, and are therefore called, *The Seed of the Serpent*, Gen. 3. 15. The Devil, he is the Serpent, wicked men are the seed, the children of that accursed Serpent. And the Apostle saith *He that committeth Sin, is of the Devil, for the Devil*

l sinneth from the beginning. 1 *Joh.* 3. 8. As *Chil-*
en are of their Father, so are they that commit
, *of the Devil*; his image they bear, and him
ey imitate, as Children their Father. And
ey are his Slaves, woeful Slaves in the Kingdom
Darkness, *Taken Captive by the Devil at his*
ill, 2 Tim. 2. 26. They are his Captives and
aves: he doth even what he will with them:
the Devil put them upon doing this or that
ickedness, they will do it. If he tempt them
Curse and Swear, they will do it: And if the
evil tempts them to Uncleanness, or to Lying,
nd such like abominable things, they will do as
e would have them.

4. *As for such as shall continue in their Unregenerate State, that shall live so, and dye so, the Angels are their Enemies.* The Angels of the Lord, that Encamp round about them that fear him, and deliver them, are Enemies to them that fear him not. When *Balaam* persisted in his wicked way, the Angel that met him, if he had not humbled himself, would have been his death. There have been thousands of men in the world, concerning whom it is certain, (though they were not sensible of it, until after their Souls were out of their Bodies) the Angels have been their death: The Angels of Heaven have secretly smitten them, and they have dyed. As for such, *Davids* Prayer is made good against them, Psal. 34 4, 5. *Let the Angel of the Lord chase them: let their way be dark and slippery, and let the Angel of the Lord*

persecute them. That Prayer will be remembred against the Enemies of God and his People, to the end of the World: And when Death comes the Angels forsake them, and leave them in the hands of Devils. How should the Soul of a wicked man ever get to Heaven? he must pass thorow an Army of Devils, thousands of millions of them that lie in the way. And the good Angels forsake him; they will not, nor may they take any care of his Soul: and therefore he can never get to Heaven; and at the Day of Judgment, the Angels will be the Ministers of Justice, by whom the Wrath of God shall be Executed on sinful Creatures. *In the time of the Harvest the Reapers gather the Tares into Bundles to burn them. Math.* 13. 30. The Harvest is the end of the World, the Reapers are the Angels, the Tares are wicked men. The Angels of the Lord will at that day bundle up wicked men, to cast them into the Fire that never shall be quenched. This is the portion of those that fear not God. But thus by way of *Instruction* or *Information.*

The Last Use is for *Exhortation.*

II. There is a double *Exhortation* before us.

1. *Let them that Fear the Lord, praise and glorifie His Name for this privilege of the Ministry and Guardianship of His Holy Angels.* We ought to bless God, because he gives his Angels charge to

Encamp

camp round about us, and deliver us. Alas! are not sensible as we should be, how much are beholden to God, for the Ministry of his gels. It is a sad thing, that this is no more ought of by Christians. I remembea a Wor- y Divine justly complains of it, that although gels are frequently spoken of in the Scriptures, y are therein expresly mentioned above two ndred and sixty times over; yet it is rare to ar Ministers Preach on such a Subject, or to truct and inform their people, how much we beholden to God for His Angels: and it is re to hear Christians praising the Lord for eir Ministry: That which God has promised every Believer, all Christians ought to praise m for: But the Guardianship of Angels is pro- ised to every one that belongs to Christ. *Psal.* , 11. Mat. 18. 10. Heb. 1. 14. we should praise e Lord for all his benefits. *Psal.* 103. 2. There- re we may not forget to praise him for so great benefit as that of his appointing his Angels to ncamp round about us. As long as we know general that we have Angelical Aids and Assist ces, and that ordinarily, though we know not particular when they are more peculiarly lpful to us, we sin if we expres not our Thank lness to God for so high a favour. And altho' en truly pious may be too forgetful of their du- in this, as well as in other matters; never the- ss, as for the person who is so *Atheistical in his rinciples*, as to deny this Honour due to God,

he has cause to fear that himself is a Servant i Satans Kingdom, and one whom the Holy An gels have no kindness for. Let us consider a few things, which shew what cause they that fea him, have to praise him on this account.

1. *The Angels take care of the Elect of God, a their lives long, from the beginning to the end of thei dayes.* Throughout the whole course of thei lives, from the Cradle to the Grave, Angels ar charged with them. Not only after they are a dult, and have learned to fear and serve the Lord but before that. If they are ministring Spirits to them that shall be Heirs of Salvation, ther an Heir of Salvation doth no sooner come into the World, but the Angels are charged to look after him. There are many heirs of Salvation that dye before they come to adult age, whom nevertheless the Angels have a charge over: The Scripture speaks *Of Little Ones, that have their An gels.* Mat. 18. 10. *Despise not one of these Little Ones* (saith Christ) *for their Angels do behold the Face of my Father in Heaven.* Although such as are little in their own esteem, and little perhaps in the esteem of the World, may be intended in the Scripture, yet a literal Interpretation must not be excluded. Christ took a little Child into His Arms, and said, *These Little Ones have their An gels*: As for them that belong to the Election of God, the Devil is set against them to destroy them, as soon as they come into the World, only Angels do prevent it; As one speaks well, *The Devil*

evil doth ramp about the Elect of God, whilst they e in their swadling clothes: But they have Holy ngels to protect them against the rage of Hell: we read concerning the Man-child, *Rev.* 12. 4. soon as he was born, the Dragon would have evoured him. Which words although they are gurative, they allude to that which is really true. n Elect Child is no sooner born into the world, t there are Devils that would destroy it; but od sets his Angels to preserve and deliver it: he Lord Jesus Christ, when in a state of infan-y, had his life secured by the Ministry of An-els. *Mat.* 2. 13. and so is it with many of those at belong to the Lord Jesus Christ, as the Heirs f his Salvation: and when they are past their nfancy, in adult age, and when they come to Old Age, still Angels are with them, Encamping ound about them, and delivering them from any an unseen evil, which otherwise had prov-d their destruction: They are with them in all laces, where the Hand of God leads them: When they are in this place, Angels are with em; and when they go into another Land, ngels are with them there: From Childhood to Old Age it is so: As the Lord speaks in Isai 46. , 4. *From the Womb unto Old Age, I will bear, nd I will carry and deliver them.* How doth the ord bear his Chosen Ones from the Womb, & nto their Old Age? Truly, He doth it by the Hands of Angels; He gives Holy Angels a charge hat they shall bear them in their Arms, and hold hem in their Hands.

2 *Consider, if we fear God, the Angels will not forsake us at death.* They will be with us all our lives long; yea, and at and after death too: when we must forsake all the World; when our Bodies and Souls must part for a time; when our Souls forsake our Bodies; the blessed Angels will not leave us, until they have brought us into the presence of Christ in Glory. The very Heathen Philosophers, some of them had sentiments concerning this thing: They did not only believe that the Souls of men are Immortal, but that at the time of Death, Evil Angels do carry away the Souls of wicked men, into a place of Torment: and that Good Angels carry the Souls of good men into a better World than this is: Doubtless, they had that knowledge from the Jews, as they had many notions (though they corrupted them) concerning the Invisible World from them, and the Jews from the Patriarchs & Prophets of old. The blessed Scriptures of God are exceeding clear concerning this: When *Elijah* was Translated, there appeared a *Chariot of Fire, and Horses of Fire*; that is to say, Angels in that form, to carry him up to Heaven, 2 *King.* 2. 11. So when Believers leave this World, there is a Chariot and Horses of Fire prepared to conduct them to Glory: Hence is that Luk. 16. 9. *Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into Everlasting Habitations*: When ye fail, that is, when you dye, or cease to be in this World;

they

ey may receive you, that is to say, that they whose
fice it is to receive you, namely, the Holy An-
ls, that they may receive your Souls into their
rms, and carry them upon their Wings into E-
lasting Habitations: and therefore in the Pa-
ble concerning the Rich man and *Lazarus*, it is
id of *Lazarus*, that when he dyed, *he was car-
d by the Angels into Abraham's Bosome*, Luk. 16.
. that is, to a place of blessed rest and repose:
r, the words evidently allude, as to the History
Abraham and his faithful Servant *Eleazar*, so
the Jews manner of Feasting, who as they sat
meat, one did lean on the Bosome of another.
ves, notwithstanding all his grandeur, never
d such Attendants, as poor dying *Lazarus* had:
ves never had a guard of Angels to surround
m, and to conduct him, where he should find
st, as we see dying *Lazarus* had. The Souls of
lievers, being separated from their Bodies, be-
re they can get ro Heaven, they must go tho-
w the Devils Country: the Air wherein we
eathe, is so: A Soul that is carried to Heaven,
sseth thorow the midst of all the Pirates of
ell; but then there is no danger, since they
ve a glorious convoy of Angels. When the
evils see that Convoy, they dare not stir or
me near the blessed Souls, which they behold
vironed with Angels, whom the Lord Christ
s sent to be as a convoy, to bring them safe to
where he is, that they may behold his Glory.
nd inasmuch as the Holy Angels are by the
Lord

Lord commanded to take care of the departing Souls of them that fear him, it well becomes dying Saints to believe this; although they do not see Angels, yet to believe, that they are with them, and that they will conduct them to that Heaven, which is prepared for them. It was a great act of Faith, in an * eminently Faithful Minister of Christ, who Dyed in *New-England*, about thirty years ago, that when he perceived the Approaches of Death, he was no way concerned at it; but after he had spoken a few solemn words to those about him, *and now* (said he) *You Holy Angels come and do your Office.* He had no sooner uttered these words, but he Dyed Angels were about him, they heard what he said, and were ready to conduct that Holy Soul into the presence of the Lord Jesus Christ It is reported of the famous *Morney*, (who by his Excellent Writings, did great Service for the Church of God in his Day,) that when dying, he could say, *I am taking my flight to Heaven: here are Angels standing ready to carry my Soul into the Bosome of my Saviour.* That Learned and Holy man, Dr. *Holland*, He whose usual Farewell to his Scholars was, *Commendo vos amori Dei, et odio Papæ*, his last words were, *O thou Fiery Chariot which camest down to fetch up* Elijah, *you Angels that attended the Soul of Lazarus, bear me into the Bosome of my*

* *Viz.* Mr. *Samuel Newman*, Pastor of the Church at *Rehoboth* in *New-England*. The same who wrote the *Concordance* to the Bible.

y best Beloved. Another Eminent and Holy erson, when Dying, had eyes opened to behold ngels, saying to those that were near, *Oh! that u had your eyes opened to see what I see: I see mil-ns of Angels: God hath appointed them to carry y Soul up to Heaven, where I shall behold the Lord ce to face.* What cause then have we to Bless od for Holy Angels.

3. *Consider what benefit they that fear the Lord, all receive by the Ministry of Angels at the Last d Great Day.* Those Angels that do accompa-y their Souls, to the Mansions prepared for them their Fathers House that is above, will come ack again with them, at the day when there all be a joyful meeting, between their Bodies nd Souls, that have been for so long separated rom each other. All the Angels in Heaven will e here at that Day: not an Angel in Heaven, ut will come down into this lower World at hat day. Christ will come, *and all the Holy An-els with him.* Mat. 25. 31. Christ will make use f them as his Heralds; he will send them forth o Sound the Trumpet, and Summon all the World to come and stand before the Judgment eat of the Son of God. And do we think, hat they will then do nothing for the Heirs f Salvation? yes, surely. For altho' the Work f Resurrection, like that of Creation, will (as a reat Divine observes) be Effected by the Al-ighty Power of God alone, without the inter-eniency of Angels, or *Secondary Finite Agents*; nevertheless,

nevertheless, they will then be Employed to th unspeakable comfort and joy of all the Childre of God. The Blessed Angels will go dow with them, to the places where their Dead Bo dies shall be revived, and then will carry thos Bodies unto the Right-hand of Jesus Christ, whe he shall sit to Judge all the Earth. Mat. 24. 3 *He will send his Angels, and they shall gather tog ther his Elect, from one end of Heaven to the othe* They must gather them together, and must brin them to the Lord Jesus Christ at that day. And then the Angels will separate all wicked men from them, so that none but Saints shall be toge ther, which is a wonderful happiness. What blessed spot of Earth would that be, if there could be a place found, where there are none but Saints, none but good men, and those made perfect too. Thus shall it be at that Day; and this will be effected by the Ministry of the An gels of Heaven: *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them that do iniquity.* Mat. 13. 41. In that Kingdom there will be none but real Saints of God. The Angels will drive away the Wicked, that none shall come there, as of old they kept Apostate *Adam* out of Paradise; And they will come in as witnesses of the fidelity and piety of them that have feared and served God in sincerity. It is therefore said, that *we are made a spectacle unto the Angels.* 1 Cor. 4. 9. Angels do observe us, while we are acting our

part

art on the Theatre of the World: They ob-
rve how we acquit our ſelves in doing and ſuf-
ring according to the Will of God: and if we
cquit our ſelves well, they will come in as wit-
eſſes for us at *that Day*. Therefore did the A-
oſtle charge *Timothy*, to behave himſelf in the
Work of his Miniſtry as became him, becauſe
f the Elect Angels: *I charge thee before God, and*
he Lord Jeſus Chriſt, and the Elect Angels, that thou
obſerve theſe things, 1 Tim. 5. 21. becauſe Angels
re witneſſes thereof, and will come and teſtifie
or thoſe that have been faithful to God, and to
he Lord Jeſus Chriſt, at that day. Oh! then,
t us bleſs God for the Miniſtry of his Angels!
Why hath God revealed ſo much in his Word
oncerning his Angels, but that he might have
raiſe from us on that account: Becauſe ſome
ave indulged themſelves in vain and curious un-
criptural ſpeculations, others ſay it is dangerous
o diſcourſe and think of Angels. But if we
eep to the Scripture, we may as ſafely diſcourſe
f Angels, as of the pooreſt worm on the Earth.
ſay again, Why is it, that God hath in his writ-
n Word ſpoken ſo much concerning his An-
ls? Is it that we ſhould give glory to them?
hey all with one voice ſay, *Do it not*. But it is,
hat we might give glory to God on the account
f what they do for us. Let us not thank An-
ls, but let us thank God for his Angels.

2. We proceed to the other Branch of the *Ex-*
rtation before us. *Be we careful to approve our*
ſelves

selves such as that the Lord may cause his Angels to E
camp round about us. If we have such a Guar
we need fear no Enemies in life or in death.

You will say, *But what is to be done by us, th*
so we may be thus priviledged and safeguarded.
For Answer.

1. *We must make sure, that we have an intere*
in Jesus Christ. For, all the Angels of Heave
are at His Command, who is their Lord an
General. The Man Christ Jesus commands th
living Creatures: He sits on a Throne in th
Firmament, which is above over their heads
and they continually receive Orders from him
Ezek. 1. 26. The *Cherubims* were *at the two end*
of the Mercy's Seat, to note, that the Angels d
continually wait upon Christ: *Their Wings wer*
stretched forth covering the Mercies Seat, signifying
their readiness to Serve the Lord Christ; and
their Faces were towards the Mercies Seat, implying
the joynt consent and agreement of the Angel
herein. *Exod.* 25. 19. 20. Our Lord would have
his people know, that the Blessed Angels are al
at his dispose. Therefore has He declared it
from Heaven, saying, *I Jesus have sent mine An*
gel to testifie unto you these things in the Churches.
Rev. 22. 16. If the Lord Jesus, who sayes the
Angels are his, shall say to this or that Angel
in Heaven, Go thy way, there is such a Ser-
vant of mine, take thou the care of him, it is
done immediately. And it is by means of the
Mediation of Jesus Christ, that we obtain this
priviledge

iviledge of the Ministry of Angels. *The An-*
ls of God ascend and descend on the Son of Man.
h. 1. 51. It is by means of the Son of man, by
eans of Jesus Christ, that the Angels of God
ascend & descend for us, as for *Jacob* of old.
hrist is the *Jacobs* Ladder which toucheth Earth
d Heaven, and joynes them both together by
s Mediation. If Christ be ours, His Holy An-
ls are ours too *If ye are Christs*, then *all is*
rs. Hence the Apostle speaks *of things in Hea-*
n that are by Christ reconciled: There are Souls
Heaven indeed, that are reconciled to God by
cans of Jesus Christ; which some take to be the
caning of that Scripture: But it is moreover
ue, that there are Angels in Heaven, who are
Christ reconciled, not to God, whom they
ve not offended, but to us. When we had sin-
d, those Creatures in Heaven, those Holy Spi-
s, were offended at us, but Jesus Christ hath
ised friendship to be between Angels in Hea-
n and Saints on Earth: If we belong to Christ,
are for his sake dear to his Angels: They take
asure in doing good Turns for them that are
Faith united to Christ, be they never so mean
the World. If in Christ, we are the Angels
llow-Servants.

2. *Let us be careful to walk in the Fear of God.*
his Angels Encamp round about them that fear
n: let us then keep in his fear. Remember
at you have lately heard from *Prov.* 23. 17.
thou in the Fear of the Lord all the day long: The

way to have the Protection of Angels all the da long, is to be in the Fear of the Lord all the da long. Oh! take heed of going out of God way: His Angels have a charge to keep thof that keep in his way: Therefore are we greatl concerned, not to go out of God's way; giv not way to sin and temptation; you will not on ly offend God, but grieve and offend Holy An gels if you do. Oh! how the Angels lament it when they see a man that fears God, doing tha which ill becomes him! When they see a ma that fears God, give way to the corruptions o his own heart, how do the Holy Angels (thoug we hear it not) lament over that man! They ar grieved to see it. But on the other hand, Oh how do the Angels rejoyce, when they see a ma walking closely with God, always serving, alway doing something or other for God; how do th Angels rejoyce over that man, and delight to b with him! Be therefore much in the exercise o the Fear of God. Exercise your selves unto God liness. Be constant and frequent in Religiou Duties: Angels love to see it. Be much in Pray er to God in Jesus Christ, that is the way t have Angels with you. It is noted of *Cornelius* that he was *a man that feared God, and prayed al ways.* Act. 10. 2. Now an Holy Angel came t him at the time when he was praying: And b much in Mourning for sin: that also is the way to have the company of Blessed Angels with yo continually. This you see in *Daniel*; he praye

nd mourns for sin, and sets himself very often
y Fasting and Prayer in secret before the Lord,
o beg mercy at his hands; and (saith he) *while*
was speaking and praying and confessing my sin, and
he sins of my people, yea, whilst I was speaking in
Prayer, Gabriel *touched me.* Dan. 9. 20, 21. The
Angels of Heaven have a special charge given to
hem concerning those that are much in mourn-
ng for sin. We read in the Prophet *Ezekiel* of
ix men, that had brought their Weapons with
hem, that is to say, six Angels. Angels are cal-
ed men; as the Angel *Gabriel* was called the
nan Gabriel, so they are called *six men,* because
hey appeared like men; they had slaughter wea-
ons in their hands, they were to make dreadful
lestructions and desolations in the World. But
he Lord Jesus Christ saith to them, *Set a mark*
n them that sigh and cry and mourn for the abomi-
nations that are done in Jerusalem. Saith Christ, I
ave a small company of gracious, humble, pray-
ng Souls in *Jerusalem,* who mourn for the sins
f the times, do you my Angels have a special
are of them, and come not near any of them
o hurt them, when you are destroying all the
World before you. *Ezek.* 9. 4, 6.

3. *Let us imitate the Angels of Heaven.* Let us
ndeavour to be as like them as may be, to be-
ome as Angelical, as our state of Infirmity will
ermit us to be. We should imitate Angels in
espect of Serviceableness. The Angels are in-
truments of good to the World. So ought we,

to as many as possibly we can: we should endeavour, that the World may fare the better for us. The Angels are in a peculiar manner serviceable to the Church of God. Let us then in our several places and stations do all the Service we can for the Church of God, in our generation; and we should be like them, in respect of obedience unto the Will of God. They are Patterns of Obedience unto us. *Mat.* 6. 10. We must endeavour to do the Will of God on Earth, *as it is done in Heaven*, namely among the Angels that are there. They are constant and steady in their Obedience: they don't only begin to Serve God, but go on. *Ezek.* 1. 9. *The Living Creatures went & returned not.* An Angel is never weary in doing service for God. They are never well, but when they are doing some Service or other for the Blessed God: so should it be with us. The Angels burn in their zeal for God: they are *Seraphims* (which signifies, *Burners*) on that account. So ought we to be, *Fervent in Spirit, serving the Lord*, and to be zealous in good works: This is to be like an Angel. If we are like the Angels in respect of Holiness, after the Resurrection we shall be like them (and that not only as to our Souls, but our Bodies too) in respect of Glory and Immortality. *In the Resurrection they are like the Angels of God in Heaven*, Mat. 22. 30.

4. *Let us remember, that the Eyes of Angels are upon us.* God hath his Angels every where: Those Spirits of God are sent to and fro throughout

t all the Earth. Did men remember this, it ould by the Blessing of God, be a means to ep them from much sin, and so of keeping Ho- Angels near unto them. Why shouldest thou *before the Angel?* Eccles. 5. 6. If a man when mpted to commit a sin, should behold an An- l saying to him, Oh! do not this abominable ing which the Lord hates, would it not restrain m. Such a sight would make as graceless a an as *Balaam* was, afraid to go on with his in- nded wickedness. Indeed, the first and chief otive that should make us careful and watchful ver our selves in all our wayes, is the considera- on of the Presence of God, and of the Lord sus Christ, that the Eyes of the Eternal God, nd of Jesus Christ the Son of God, whose eyes e as a Flame of Fire, are upon us, but also this the Angels is to be improved as a motive to bedience. So we see the Apostle in the place efore-mentioned, doth from this consideration cite *Timothy* to the greater circumspection: *I harge thee before God and the Lord Jesus Christ, and he Elect Angels.* Not only the remembrance and editation of the Eye of God and of Christ, but the *Elect Angels*, should move us. The Angels o observe us in all places; they observe how e Worship God in solemn Assemblies. The postle requires that there should be modesty & ecency of behaviour in Church-assemblies, *be- use of the Angels.* 1 Cor. 11. 10. They come to Church-assembly: For Christ has his Throne

there: He never sits on his Throne, but there are many Angels to attend him. How many Angels are in this Assembly, I know not, but this I know, there are many to observe how I Preach, and how you Hear the Word of God. *David* says, *Before the Gods I will sing praise to thee.* Psal. 138 1. which the seventy express by saying, I will sing unto thee *in the presence of Angels.* Yea, and Angels observe us in our Families, and in our Closets and Retirements also: and without doubt they make report concerning us before the Great God: They say, Lord, There is such a Servant of thine, we see that he walks before God with a perfect heart in his House: we see that he is often at Prayer alone, and that he mourns for sin, we are witnesses of it: and what shall we do more for that Servant of thine, do the Angels say. Let us remember these things; and if we act accordingly, it will not be long before we shall see these Angels, that now you only hear of; but cannot see: It will not be long before we shall see them. And as the Lord said to his Prophet, *Zech.* 3. 7. *If thou wilt walk in my wayes, and if thou wilt keep my charge, I will give thee places to walk among these that stand by.* Who were they? concerning whom it is said, *These that stand by?* They were Holy Angels. Keep my charge, and walk in my wayes, sayes the Lord, and thou shalt walk shortly in the Galleries above, among the Angels of God there: So shall it be. There are Angels *standing by* this day.

ay. Let us be careful to walk with God now, nd within a little while, we shall walk with Holy Angels in the Galleries of Heaven, where ney will tell us wonderful things, concerning vhat they have done for us, which we little hink of now; how they delivered us at such a ime, how they were with us at such a place, ow they prevented such and such designs from aking effect against us. And then shall they and ve joyn together in *Everlasting Hallelujahs* to God and to Jesus Christ. You see in the fifth Chapter of the *Revelation*, how the Twenty four Elders and the Angels all concur and harmonize n ascribing Praises and Glory unto God in Jesus Christ, saying, *Blessing, Honour and Glory unto Him that sits upon the Throne, and unto the Lamb for ever and ever.* Thus shall it be in that blessed lay (which the Lord hasten) when we shall be n the Heavenly Jerusalem, with the Spirits of Just men made perfect, and with the Innumerable Company of Angels.

THE

The SIN and MISERY OF THE FALLEN ANGELS.

Explained and Improved according to SCRIPTURE REVELATION.

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2 *Pet.* 2. 4.

God spared not the Angels that Sinned.

THere were in the Primitive Times (as there are in these days) men, who altho' they did call themselves Christians, had apostatized from the great Truths of the Gospel, imbracing Fundamental Errors in Religion. The Apostle in the beginning of this Chapter, shews, that such cannot Escape the Destroying Judgments of Heaven, which would unavoidably come upon them. And this he proves by an Argument taken from the Example

nple of what had befallen other Sinners. There
e three exceeding awful Instances here menti-
ed. The *First* is that of *the Sinning Angels.*
he *Second* is that, which befel the Apostate Old
orld: Notwithstanding, there was a World of
em, (the Lord knows how many Thousands,
w many Millions there might be) nevertheless
ey were all destroyed, excepting one small Fa-
ily. The *Third Instance*, is, that *Of Sodom and*
morrah, and those Cities that were Condemned
an Eternal Overthrow. When they sinned
ainst God, he punisht them with the Venge-
ce of Eternal Fire. The words at present be-
re us, fall under the first of these Examples,
mely, that *Of the Angels which sinned.* I have
oken many things to you concerning the Holy
ngels, who never sinned against God. It may
t be unsuitable to discourse something concer-
ng the *Reprobate Angels*, who have sinned, and
e damned for it. When it is said, *God spared*
em not, the meaning is, that he did shew them
o mercy; that he made them become the Sub-
cts of his Wrathful Judgments; that he did not
rgive their sin, nor did ever make an offer of
ercy to them.

The *Doctrine* therefore to be insisted on, is,

That the Holy God hath made the Angels which sinned, Examples of Judgment without mercy.

This

This *Doctrine* may be cleared in several *Propositions.*

PROPOSITION I. *That although all the Angels were in their first Creation without sin, nevertheless, many of them did soon after that, Sin against the Great God their Glorious Creator.*

There are divers things contained in this *Proposition.*

1. *That all the Angels were once without Sin.* As for the Angels that sinned, there was a time when *They were in the Truth,* as it is said of them *Joh.* 8. 44. Their First Estate was a State of Integrity. They were once adorned with the Glorious Image of God: and on that account they were *The Sons of God,* Job 38. 7. the Sons of God, in respect of their being like unto him, and made after his Image in their First Estate. They did not come sinful out of Gods Hands: that could not possibly be, for then God should be the Author of Sin, which 'tis impossible that he should, as the Apostle *James* proves. *God cannot be tempted with evil, neither tempts he any man: Every good and perfect gift is from above, and comes down from the Father of Lights, with whom is no variableness nor shadow of turning.* Jam. 1. 13, 17. All good is from God, saith the Apostle: and therefore evil, moral evil, sin, cannot be from him; for then he should be variable and subject to change, as Creatures are, which the Blessed God is not: and therefore He is not the Author

of

sin. The Angels then that sinned, were pure
d spotless, as they came out of His Hands:
hose very Angels, which are now in Hell, were
ce in Heaven. Hence it is said, *That they left*
eir own Habitation. Jude 6. Heaven was their
oper place and habitation, their Native Coun-
y, as we may so speak. Those Apostate An-
ls who are now blaspheming in Hell, there
as a time, when they were praising God in
eaven. When the Foundation of the Earth
as laid, *All the Sons of God sang and shouted for*
: all the Angels; those that are now Blaspher-
ers of him, were then shouting for joy, in ad-
iration at the Wisdom and Power of their Cre-
or, whom they did then behold laying the foun-
ation of this Earth. Those Angels that are
ow *evil*, were once *good*, and they continued to
e so for a few dayes. For on the sixth day
od saw every thing that He had made, and behold
was very good. Gen. 1. 31. If all the Works
at God had made, were good on the sixth day
fter the Creation began, the Angels that have
nned, were then good.

2. *The Rebrobate Angels did not continue in their*
inless state, for any long time. For, although they
ere most excellent and glorious Creatures, yet
ey were but Creatures; and being Creatures,
ey were *Mutable*, and because mutable, there-
ore *Peccable*, that is, in a possibility of sinning and
alling from God. Absolute immutability is a
Divine Property: it cannot be affirmed of any,
but

but God alone. Mal. 3.6. *I am the Lord, I change not.* It cannot be said of any besides the Lord, that he cannot change. *Austin* gave a judicious Answer to that enquiry, *How could Angels, that were such excellent and glorious Creatures in their first estate, not having any one to tempt them as man had, how could they sin, and loose their happiness?* His Answer was, *Non sunt Deus*, They are not God: and therefore were subject unto change, and in a possibility of falling from Heaven. *He chargeth his Angels with folly*, Job 4.18. The Angels are chargable with folly in this respect. It is a Scripture-Expression, *Wise as an Angel of God.* Nevertheless, the wise Angels are and alwayes were the Subjects of *a comparative folly*: compared with the only wise God, they are foolish things. And when once they sinned, they were to be charged with infinite folly. For them to offend and fall out with their Omnipotent Creator, and by loosing his favour to loose their own happiness, was stupendous folly in the fallen Angels. As for the particular sin, which the Apostate Angels were guilty of, the Scripture is not so clear in revealing what it was; and therefore it is not for us to be positive in the determination of it. Nevertheless, it is very probable, that God might try their Obedience unto the Moral Law, by some positive Precept or other. As he tryed mans Obedience by that positive Precept respecting the forbidden fruit on the Tree of knowledge of good & evil: so we may conceive, that he tryed the Obedience

of

the Angels, by ſome poſitive Precept. It is ſo a probable conjecture, that the Lord told them and Commanded them) that they ſhould all be miniſtring Spirits for man, and that this they ould not ſtoop unto, man being far their inferi-r. To be ſure there was pride in the ſin which e Angels became guilty of, as indeed there is every ſin. Hence it is ſaid, that a *Biſhop muſt t be a novice, leſt being lifted up with pride, he fall o the condemnation of the Devil.* 1 Tim. 3.6. The evil was condemned to eternal fire, becauſe of e ſin of pride. But how, and in what particular at pride diſcovered it ſelf, the Scripture hath ot declared unto us. This notwithſtanding ſe-ral things are certain from the Scripture. It is rtain, that the Angels, ſome of them, did ſin a-inſt God: So the Apoſtle expreſly declares here. nd by the Apoſtle *Jude*, it is ſaid, that they *pt not their firſt eſtate, but left their own habitation.* nd hence the Scripture ſpeaks not only concern-g *Good Angels*, but concerning *Evil Spirits*. We ad in the Goſpel of certain Women, who had en healed of *Evil Spirits* and infirmities. Thoſe pirits had poſſeſſed them and made them ſick. particular and by name there was *Mary Magda-*, out of whom went ſeven *Devils*. Luke.8.2. So at there are Angels, who are called *Evil Spirits* nd *Devils*. We find in the Scripture, that Chriſt ve his diſciples *power againſt unclean Spirits*. Mat. 0.1. They are ſaid to be unclean Spirits, not only hough partly on that account) becauſe they

excite

excite wretched men unto unclean lusts, but b
cause they themselves are defiled with sin. The
are polluted, and have made themselves hateful
abominable in the sight of the holy God, again
whom they have sinned. And it is moreov
certain, that these Apostate Angels did early co
rupt themselves. It was within a short time aft
the world began. *John* tells us, that *the Dev
sinned from the beginning*, 1 Joh. 3. 8. And our Savio
Christ hath told us, that *the Devil is a Lyar and
Murderer from the beginning*, Joh. 8. 44. That is to say
from the first beginning of the World, or withi
a short time after the Creation. The *Jewi
Doctors* (many of them) have Conjectured tha
the fallen Angels sinned on *the second day* after th
Creation began; and they suppose that to be th
reason why there is no divine approbation men
tioned concerning the work of that day, as ther
is of the other. But there is no solidity in tha
conjecture. For what is spoken *Gen.* 1. 10. relate
to the work of the second, and not of the third
day only. It seems clear from the Scripture, tha
there was no sin in the world for six dayes afte
the beginning, *Gen.* 1. 31. Nevertheless, It is evi
dent, that the Angels fell before man did, for i
was the Devil, that did tempt man to disobey th
Commandment of God, which could not hav
been, if he had not himself sinned against God
before that. It is yet further clear and eviden
from the Scripture, that more then a few of th
Angels sinned. There were vast multitudes o
them

hem that fell down from Heaven to Hell. No oubt but one was the Ringleader in that rebellion, hom the Scripture calls by the name of, *the Devil*, and by the name of *Satan*, and whom the ews were wont by way of contempt to call by he name of *Belzebub*: That *Lucifer*, (as he uſeth ough not ſo properly to be called) who is be-ome the Monarch of Hell, did not fall alone, or periſh alone in his iniquity, there were migh- numbers of them that did joyn with the great evil, in the conſpiracy againſt the moſt High. ence the Scripture ſpeaks of *the Devil and His ngels*, Mat. 25. 41. *His Angels*. So that there ere many of them, that were concerned in that ſt Tranſgreſſion and Rebellion againſt the ord. It is ſaid, Epheſ. 2. 3. That the Devil is *e Prince of the Power of the Air*. So that there a *Power*, an *Hoſt*, a vaſt *Army* of thoſe Evil pirits, that did joyn with the Devil, in ſetting emſelves againſt the Great God. How many, not for us to ſay, the Written Word of God ot ſpeaking any thing as to the quantity of their umber: only it is manifeſt from the Scripture, at there are far more Angels that have ſinned, r more Devils then there are men in all the Vorld. There is not a man in the whole world, it there are Devils to tempt him continually, nd if ſo, they muſt needs be more in number an men are. We read in the Goſpel of no ſs than a Legion of Devils in one poor miſera- e man, Luk. 8, 30. You read there of a poſſeſ-

ed

ed man, and Christ demanded of the Evil Spirit what his name was: The chief Devil among them made answer, *It is Legion, for we are many.* A Legion is six thousand six hundred and sixty six. Now then, if the Devil has such vast numbers of Infernal Spirits under him; if he has such troops of them, as that he can spare no less than a Legion to afflict, and as it were to keep Garrison in one poor miserable man: what prodigious numbers of Evil Angels must there needs be.

Thus you have seen the *first Proposition* confirmed? We proceed to the *Second.*

PROPOSITION. II. *That God hath made the Sinning Angels examples of Judgment without Mercy.* Therefore it is here said, *God spared them not.* He never did make any one tender of Mercy to them. He did not pardon their offence, nor ever will do. The truth of this is evident from several things.

1. *In that the fallen Angels are for the present in a miserable condition.* They are now at this instant in a state of misery. They have lost their happiness for ever, and did so, from the very moment, when they first sinned against God; they were immediately excluded out of Heaven, and the everlasting Gates were shut upon them. I do not say, nor do I believe, that the Angels did sin in the highest Heaven: for it is said of that Heaven, 1 *Pet.* 1. 4. That it is *Undefiled*: whereas if the Angels had sinned there, they would have defiled the very Heavens. But when once they sinned, they were banished from Heaven, and they never came

ame within the Palace of the great King any
ore. As soon as ever they sinned, they were
ast away from the Presence of God for
ver; and they are Excommunicated from the
ociety of those Holy Angels, that once they had
n happy Fellowship with. And they are not
nly banished out of the Heavenly Kingdom to
ternity, being confined to the low Regions of
e World; but they are moreover become the
ubjects of positive misery: Therefore are they
id to be *in Darkness*, which notes misery, as the
postle expresses it in this Context, they are *de-
vered into Darkness*. Darkness of misery is
me upon them already, they being excluded
om the Presence of God, in whose favour is
ght and life: they must needs be in darkness.
nd they are said to be made *Prisoners*, and to be
ast into Hell, and to be *in Chains* there: *They are
livered into Chains of Darkness*. Those expressi-
ns are *Metaphorical*, alluding to what is customa-
y among men. A Malefactor who is a great
riminal, is committed to Prison, and is there to
e in Chains, until the *Sessions* comes. So hath
e Great God dealt by the Angels that sinned
gainst Him, He hath committed them to Pri-
on, and hath ordered them to lye in Chains
ere, until the Judgment of the Great Day shall
me. They are not only under a Chain in re-
ect of the restraining Power and Providence of
od, which does hamper the Evil Angels, that
ey cannot go where they would, nor can they

do many things, that fain they would do, which is a torment to them. But there is the chain of a guilty Conscience, which is a dark chain indeed, in respect whereof the Devils carry Hell up and down the World with them.

2. *The Angels that sinned, shall ere long be in greater misery then at present they are subject unto.* They are Prisoners, and have been so from the day of their fall: nevertheless, they are Prisoners at large, and the Devil hath a long chain allowed to him for the present: Therefore when it was said to him, *Whence comest thou?* saith he, *I come from going to and fro in the earth, and from walking up and down in it.* Job 1. 7. So that he hath leave to go from one end of the earth to the other. *He walks about seeking whom he may devour,* 1 Pet. 5. 8. For the present he is permitted to range up and down the World, to see if he can prevail over miserable Creatures, and make a prey of the precious Souls of the children of men. But there is a day a coming, when he shall be made a *close Prisoner.* Satan is to be cast into the Bottomless Pit, and shut up there. *Rev.* 20. 4. He cannot then wander up and down as now he doth. Although the Devils now feel something of torment in their guilty Consciences, and there are doubtless some Laws which they are under, being (as some have judiciously observed) awed by a superiour power, and which they are as much afraid of acting against, as a Malefactor is afraid of going against the Laws of men, lest he should

ould be scourged for his so doing: Hence the evil, though he had a natural power to hurt *b*, was afraid to do it without leave. Yet there a time coming, that they will be in more inerable torment by far, than what they at prent indure. Hence when the Devils saw the ord Jesus Christ approaching, they cryed out, hat have we to do with thee? *Art thou come to ment us before the time.* Mat. 8. 28. So that there a time yet to come, wherein the Devils shall subject unto greater torment, than as yet they e made sensible of. And that time will be at e Day of Judgment: *Do ye not know, that the ints shall Judge the World? Know ye not, that we ll judge Angels,* 1 Cor. 6. 2, 3. that is to say, e Angels that sinned. At the Great Day, all probate men, and not only so, but all the reprote Angels shall be brought into Judgment, and ll then have a sentence of Eternal Condemnan passed upon them. Therefore it is, that the ought of the Day of Judgment is exceeding rible unto all the Devils in Hell; they all mble, when ever they think of the Judgment come. *The Devils believe, that there is one God, d they tremble.* Jam. 1. 19. So they believe, that ere is a Day of Judgment, that will be here e long, and they tremble at the fore-thought of We read in the Gospel of a Devil in a possed man, who said to the Lord Jesus Christ, *I jure thee by God, that thou torment me not.* q. d. od has given us leave, as yet to be out of the [illegible] place

place of Torment, where we must at last be. Therefore I adjure thee by him not to send me thither. So that the Devils have a fearful expectation of that Day of Wrath. *Mar.* 5. 7.

3. *The ruine of the Angels that sinned is irrecoverable and eternal.* Therefore is it said, that *God hath not spared them,* because they are without all hope of ever being restored to their blessed State. They are cast down to Hell: they are not able to recover themselves. They are fallen down so deep into that Dungeon of Darkness, which Sin hath brought them into, that they can never rise again, by any power of their own. The Chains which they are in, the mighty Devils cannot break them: and the Holy God will not recover them. He hath not seen meet to do any thing for their being recovered out of the woful misery, which they have sinned themselves into; God has not afforded any means for their Salvation, and therefore their ruine must needs be an Eternal Ruine. The Chains which the Devils are said to be in, are called, *Everlasting Chains,* Jud. 6. The Fire of the Wrath of God, that they are condemned to endure, is called *an Everlasting Fire. Mat.* 25. 41. It will be said to the Wicked at the last day, *Depart with the Devil and his Angels into Everlasting Fire.* So that the Angels that sinned are condemned to Everlasting Fire. God then hath not spared them, but hath made them Examples of Justice without Mercy.

PROPOSITION III. *That the Severity of d, manifested on the Angels that sinned, is most* and reasonable. For,

1. *Their sin was exceeding hainous.* The Devils re the first that ever sinned. And God uses leave a mark of his indignation on those that e the first Transgressors in any kind. And ey sinned without a Tempter; they sinned of emselves: *They left their own Habitation*; left it themselves: Their wills were deeply engaged their sinning against God: and the more of e will there is in any sin, the more Evil is in They sinned, I say, and were not tempted y any one to do it: As for man, when he sined, he was tempted, beguiled and deceived by he Devil: And probably *Adam* knew nothing f the Fall of the Angels, but might think when he Devil spoke to him, that it was a good Anel, and therefore might be the more easily deeived. Man thus sinning through temptation, vas an object of pitty, more than the Devils, hat had none to tempt them; also the Angels nned against clear light and knowledge. Their in was yet further aggravated, in that God had one more for them, than for any Creature beides. God had advanced them above all the Creatures in the World: Their sin therefore was exceeding hainous. Now the least sin that can e thought of, deserves Eternal Punishment: Therefore God in not sparing the Angels that nned, is just and righteous.

2. *The Apostate Angels are become the most wicked Creatures in all the World*: They are set upon mischief: They are called by the name of *Shedim* Deut. 32. 17. which signifies *Wasters*, or *Destroyers*. Those hateful and rapacious Birds of Hell are always devouring miserable Creatures. 1 *Pet.* 5. 8. for which cause the Devil has the name of *Abaddon* and *Apollyon* given to him. *Rev.* 9. 11. they are wicked in the highest degree: Therefore are they called *Spiritual Wickednesses*, Ephes. 6. 12. because they are most wicked Spirits, wicked with all manner of wickedness: there is no good in them in the least. It is said of the Devil, *that there is no truth in him.* Joh. 8. 44. There is no goodness in him: he hath not so much of common goodness, so much of the relicks of the Image of God, as the sinful children of men have: and therefore he doth not scruple any manner of wickedness, let it be never so great. There are some very wicked men in the World, that as for some sins, they are afraid of them. Natural Conscience has that power in them, that as for some sins, they seem so atrocious and horrid, as that they are afraid to commit them. But now the Devil doth not stick at any wickedness, let it be never so great and hainous. The greater any sin is, the more pleasing it is to the Devil: He is always sinning himself, and endeavouring to make others sin to the utmost of his power. He is not only a *Tempter*, but *the Tempter*: That is his cursed Trade. Blasphemy is the greatest sin:

now

w that the Devil is continually guilty of. It
s Satan that made *Jobs* Wife say, *Blaspheme*
d and dye. And those sins which they cannot
mmit, because of their being spiritual natures,
t they stir up others to them: such as Drun-
nness and Uncleanness, they stir up wicked
en to live in such abominations: And all this
ey do out of despight against Heaven, because
ey know that such things do offend and grieve
e blessed God. Out of their desperate hatred
the Glorious and Holy God, against whom
ey have sinned, they do all they can to cause
is Name to be dishonoured: and therefore it
that the Devils do hate those most, that are
ost like to God, and who above others do Ser-
ce for His Name, the Evil Angels do in a pe-
liar manner set themselves against, and are fil-
l with all the rage of Hell against such as those
e. The Devil is full of wrath and rage, but
ainst whom? against those especially, which
ep the Commandments of God, and the Testimony
Jesus. Rev. 12. 17. against such is his malice,
s wrath and rage in a peculiar manner bent.
is malice is greater than his policy, though he
a great Politician. The Devil hath a great
it, he hath wonderful parts, as to understanding
d memory: yet his malice is greater than his
isdom. He knows well enough he shall get no-
ing, by setting himself to do mischief to
ose that belong to God: He knows that he
all but hurt himself, and shall receive the great-

er Damnation for it at the last day. He knows this, and yet will go on, because his malice is greater than his understanding. And the Devil and so all his Evil Angels are come to that height of wickedness, that they would not have the Blessed God to have a Church in the Earth. They would not have Christ to have a Servant in the World. If they could have their wills, the Glorious God should not be worshiped. They hate that which is good: they hate Prayer, and Preaching, and good Books, that have a tendency to promote the Salvation of the Souls of men. The Devils in a special manner hate such Books as those are: They hate this blessed Bible, more than any Book in the World: They hate the Lords day. Because of their malice against Heaven, they tempt the children of men on the Sabbath-day, more than on any day in the week, because they know, that if men sin on the Sabbath-day, they will then become doubly guilty in the sight of God. The Devil is the oldest Sinner, and the most cursed Creature in all the World. It is said, Isa. 65. 20. *That the Sinner of an Hundred Years shall be accursed.* But then what shall the Sinner be, that is more than five thousand years old? The Devil and and all the Angels that sinned with him, are Sinners of above five thousand years old, and will therefore become the most accursed and damned Creatures in the whole universe at the Great Day.

We now proceed to the *Uses* of this Doctrine.

And

And in the *first* place by way of *Information*, or *struction* in several particulars.

Inference 1. *Here we may behold, and let it affect our hearts, to consider the wonderful Grace of God wards fallen men, in that God hath spared them.* lthough he did not spare the Angels that sinned ainst him, he hath spared the fallen sinful chil-en of men, spared them from Everlasting De-ruction. He has manifested more Grace to em then he did to the Angels that sinned, r whom he did not provide a Saviour. God d not send his Son into the World to take the ature of Angels, and unite that Nature unto his wn Sacred Eternal Person. *Heb.* 2. 16. *He took t to him the nature of Angels*, it is said, but that f *Abraham*, and so of other men. The Scrip-re does therefore call Redeeming Grace *PHI-ANTHROPY*, or the *Love of God towards man.* it. 3. 4. The Blessed Angels that never sinned, e affected with the thought of this, they do dmire the Grace of God towards the fallen hildren of men, and they praise his Glorious Name on that account. The Angel said to the hepherds, *Behold I bring you good tidings of great oy, which shall be to all people: for unto you is Born Saviour, which is Christ the Lord.* Luk. 2. 10, 11. *Unto you* (says the Angel) to you sinful children f men, not to Angels that sinned, but *to you men.* nd a multitude of Holy Angels did then praise God, saying, *Glory to God in the Highest, on Earth eace, good will towards men.* Now Christ is born,

that

that is come to pass by which God will have glory in the highest, men will have peace and the good will of God towards the children of men is and will be manifested: This all the hosts of Heaven that worship God continually, are affected with; and shall not we who are most concerned, have our hearts within us moved with meditations thereon? God did not send Angels from Heaven to Preach a Jesus to the Angels that sinned, no, he never did send any such message from Heaven to them, as unto men he has. Nor did the Lord wait on the Angels that sinned, to see if they would return to him, and repent, and humble themselves before him as he has waited on men. 1 *Pet.* 3. 20. *The Long-suffering of God waited in the dayes of Noah.* And how long doth God wait upon many Sinners? With what patience doth God wait on them, before he casts them down to Hell; before he send them to be where the Angels that sinned now are. And when the Angels sinned *but once*, as soon as ever they had but once transgressed, *He spared them not.* But now though men have sinned a million times over, God spares them; although they continue sinning from one year to another, God not only spares them out of Hell, but tells them of a Heaven, and sends his Gospel to them, to assure them, that all their sins shall be pardoned, and their Souls saved, if they obey the Gospel: Here now is wonderful Grace, that we may be astonished to consider of. The Angels that sinned,

ed, never had one offer of a Christ: They ne-
er had a *Jesus* Preached to them as *a Deliverer rom the Wrath to come.* God himself Preached
ne Gospel, and promised Salvation to fallen man,
n the very day in which he first sinned. *Gen.* 3.
5. What glorious Grace was this!

Inference 2. *We see here a glorious evidence of he holiness and of the Justice of God.* He is an Holy God, He cannot endure sin. He will not suffer nners to be in his sight. If they be sinners, tho' ney be Angels, if once they become sinners, out f Gods sight they must go. Such is the Holiness f Gods nature. *David* being a man after Gods wn heart, could say, *A Lyar shall not dwell in my ouse, nor tarry in my sight.* Psal. 101. 7. But Oh! ne Holiness of the blessed God, that when the eprobate Angels did once become Lyars, they ight not dwell in Gods house, nor tarry in his ght one moment longer. Such is his Holiness, nat he cannot look upon sin with approbation of . Hab. 1. 13. *He is of purer eyes, than to behold evil: e cannot look upon iniquity* without detestation there-f. 'Tis not only true that he will not, but that e cannot. God can no more approve of sin, nen he can cease to be God. Thus glorious is e in Holiness And we see before our eyes a glo-ious and dreadful demonstration of the Justice of God, in that he does punish sinners whoever they e. The truth is, He never spared any sin, there vas never any sin committed in the World, nor never

never shall be, but God hath punished it, or will punish it. As for the Angels that sinned, they are condemned to eternal fire and flames: not any one of them all can escape the stroke of Divine Justice. And as for reprobate men, although God bears with them a long time, and is pleased to exercise infinite Patience towards them, yet they will at last find, that all their sins shall be punished with a Vengeance, Rom. 9. 22. *What, if God willing to shew his wrath, and make his power known, endured with much long suffering the Vessels of wrath fitted to destruction.* At last Gods wrath, his Justice will be made to appear in punishing them for all their Transgressions, Ay, and he will make known his infinite Power at the same time. The infinite Power of God is seen in making one that hath been a sinner, capable of enduring such punishment. That a poor Creature should be filled with the wrath of God, and yet be capable, or in a possibility, to indure it to all eternity, this makes known his power as well as his wrath. Thus doth he shew his wrath and make his Power known. And as for the Elect of God, he hath not spared their sins, as appears in that his own Son was not spared, when he became a surety on their behalf, Rom. 8. 32. *God spared not his own Son, but delivered him up for us all.* The Son of God who never sinned nor could sin, yet was not spared, when he became a Mediator undertaking to answer for sinners. That is the highest demonstration of the Holiness and Justice of God, that

can

an be thought of. As some Divines have expressed it, *If a man would see the Justice of God set forth to the life, let him go to Golgotha*, where Christ was crucified, and behold him on the Cross, and here hear him crying out, when bleeding and dying, *My God, my God, why hast thou forsaken me?* And if a man would see the Justice of God set forth to the life of it, let him go unto the Garden, where Jesus Christ was in his *Agony*, and let him there behold the Son of God sweating drops of Blood, because of the wrath of the Father, due for the Sins of men. So that we see glorious demonstrations of the Justice and Holiness of God, and of his infinite hatred of Sin.

Inference. 3. *Sin makes men to become like unto the Apostate Angels.* It turns men into Devils. There are wicked men who are Devils incarnate. And therefore sinners are said to be *the Children of the Devil, and to be of the Devil*, 1 Joh. 3. 8. Namely as Children are of their Father. He is called their Father, Joh. 8. 44. *Ye are of your Father the Devil, and the lusts of your Father ye will do*, saith Christ: Ye do just as the Devil doth, and just as the Devil would have you do, and therefore ye are his Children, and he is your father. There are Children in respect of *Imitation*: Sinners imitate the Devil: Yea, they have his Image, the very same evil nature, the same wicked disposition and sinful inclinations which are in the heart of the Devil, are in their hearts and natures.

tures. Especially, there are some sins that make men exceeding like the Devil, and his Children indeed. As now, that sin of *Apostacy* from good beginnings: The Devil was the first Apostate. Hence when men have begun to do well, and after that turn from the good ways of God, they make themselves like the Devil. As for the Fallen Angels, they have left off all Exercises of Religion and Piety. There was a time, when the Devil and his Evil Angels did pray and worship God; when they did joyn with the Holy Angels in praising the great Creator of the World. But they have left praying and praising, and forsaken the Company of Holy Angels. Ah! Lord God, are there not such in this Assembly this day! are there not such here before the Lord this day, who have manifested themselves to be the Devils Children? There was a time when they would pray, and joyn with others the Fearers of the Lord in serving him: but they have forsaken him, they serve him not, neither do they pray unto him: And they have forsaken the Communion of those Fearers of the Lord with whom they did once joyn in Religious Exercises. This is to be and to do just like the Devils: such are his Children, as like him as it is possible for Creatures to be out of Hell: So *Hypocrites* and Dissemblers are like the sinful Angels. Christ said to his Disciples, *Have not I chosen you twelve, and one of you is a Devil.* Joh. 6. 70. That was *Judas.* Why was *Judas* a *Devil?* but because he was an

Hypocrite,

Hypocrite, one that pretend to that in Religion nd Devotion which was never in him; one that id seem to be an Angel of light, when he was ot so; one that did betray Christ with a kiss, retending to be his friend, when he was treaherous and false to him and to his Interest. uch men there are in the world, as will out of espect to carnal ends and designs make pretentins to Religion: They are like the Devil. There in the Field of Christ, (in his Church in the Vorld) not only Wheat but Tares, there are ot only sincere Professors, but Hypocrites. *They re the Children of the Wicked One.* Mat. 13. 38. nd all *Lyars* are so. The Devil is *a Lyar, and e Father of it*, because he is the Father of them at are so. Lyars joyn with the Devil in sinng, and as they partake with him in sinning, shall they have the Devils punishment. What the Devils punishment? It is an exclusion out Heaven: And what is the punishment of all yars? They shall in no wise enter into the eavenly Jerusalem. They shall be excluded, as e Devil their Father is. What is the Devils nishment? It is said, He shall be cast into *the ake of Fire and Brimstone. Rev.* 20. 10. and the ry same is said concerning all *Lyars*, that they all have their part in *the Lake that burns with re and Brimstone, which is the Second Death.* Rev. 8.

Inference. 4. *This informs us of the Evil which in Sinning against God.* We see what an evil sin

sin is, that it is the worst of evils, and that which of all evils men have the greatest cause to dread. For it doth provoke God: Therefore it is of all evils the most formidable. It was well replied by one of the Antients, when the greatest Person in the Empire sent him a threatning message, Go (said he) carry back this answer, that *I am afraid of nothing, but to sin against God.* Sin is a most destructive evil to the Creature. No eminency or priviledge can save sinning Creatures from the strokes of Divine Justice. It brings remediless ruin on those that shall become guilty of it. Angels are eminent ones: *If I speak with the tongues of Men and Angels* (saith the Apostle, intimating, that Angels were of all Creatures the most excellent and glorious, and yet when they sinned, we see what became of them, of so many of them, as sinned against God. *They are reserved under darkness for the Judgement of the great day.* Then most certainly there is no eminency in men that can secure them from the Vengeance of Heaven, if they sin: no eminency of Power. *Angels* are *greater in power and might* than men are, yet when they sinned, they must go into Everlasting Chains. It is not any Eminency of Parts and Wisdom, that can save sinful Creatures from the killing strokes of revenging Justice. It was said of the King of *Tyrus*, *Thou art full of wisdom, and perfect in beauty: thou hast been in Eden the Garden of God.* Ezek. 28. 12. For all this he must down to the pit. Wilt thou yet say before him that

slayeth

yeth thee, I am God. *But thou shalt be a man d not God, in the hand of him that slayeth thee.* he Angels that sinned before their Fall, were ll of wisdom, and perfect in beauty, and they d been in *Eden* in the Heaven of God. But ey are gone down to Hell. Oh! then what n evil is sin! One sin hath destroyed millions of ngels in one moment: what an Evil is Sin en, do you think? One sin hath brought Death on the whole World of Mankind in one day, that all mankind must have perished to Eter- ty, if the Son of God himself had not stept in save them. Rom. 5. 12. *By one man Sin entred to the World, and Death by Sin, and so Death pas- d upon all men, for that all have sinned.* What all artful poison is sin, that hath poisoned all man- ind in one moment! *Adam* did no sooner eat he forbidden fruit, but he and all his posterity ere poisoned to death in that very moment: ch an Evil is it. And therefore if men go on ning against God, it is in vain for them to ink they shall escape the hand of that Justice hich *hath not spared the Angels that sinned.* What- ver man shall go on in his Trespasses, will at last d Judgment without Mercy. *He that despised loses's Law, died without mercy, of how much sorer nishment suppose ye shall he be thought worthy, that ath trodden under foot the Son of God.* As for nners, especially under the Gospel, oh what ill become of them! as the Apostle here speaks, God spared not the Angels that sinned, *if so,*

what then? then (saith he) you may be sur
he will not spare men that shall sin, and contin
in their sins, and least of all, men who have h
the offer of the Gospel, and yet have despised
Men that have the Word of God Preached
them, and who hear Sermons wherein Christ a
Salvation by him, is offered to them, and yet
all that continue in unbelief, they sin at such
rate, as the Devils never sinned. Oh! what
Condemnation will they bring upon themselves
Judgment without Mercy, or any hope of me
cy; because they have sinned against the Rede
ming Blood and Bowels of Jesus Christ the So
of God, which the Angels that sinned have n
done.

Wherefore let me conclude with *Exhorting* yo
to get your Souls clear of the guilt of sin. They th
desire to experience the sparing, pardoning merc
of God, are concerned to get clear of sin, tha
God may look on them as without sin: and wh
is there, whom this Word of the Lord concern
eth not? There is not a man in the whole worl
whom this Word of the Lord concerneth not
for that all men have sinned. Indeed, all th
Angels have not sinned; there are innumerable
Holy Angels that never sinned against God; bu
as for men, they have all sinned. *The Scriptur*
(God in his Word) *has concluded all under sin*
Gal. 3. 22. without excepting so much as one
The whole world is become guilty before God: And
therefore all men are concerned to consider of

this,

this. Know then, that there is a way for men, though not for Angels, to become clear of sin. If a man shall by Faith have the Blood of Christ sprinkled on his Soul, he is clear of sin: They that have that Blood sprinkled upon their Souls, are pure from sin; ay, although they have been guilty of never so many, and never so great sins, if the Blood of Christ is sprinkled on them, the Lord looks on them, and deals with them, as if they had never sinned against him: They are then without fault before the Throne of God. Hence *David* prayed, saying, *Purge me with hyssop, and I shall be whiter than the Snow.* Psal. 51. 7. *David* had by sin made himself blacker than Hell: ay, but purge me with hyssop, and I shall be clean, yea, whiter than the snow. He means, let the Blood of Christ be sprinkled upon me, which was typified by the Blood sprinkled with hyssop, and then all the sins that my soul hath been polluted and made abominable by, shall be taken away, and I shall become whiter than the Snow it self. When there is true Repentance toward God, and unfeigned Faith in the Lord Jesus Christ, his Blood is sprinkled on the Soul. You read in the Gospel of one that had been a notorious infamous Sinner, a vile creature, doubtless an Harlot, a Strumpet, whose wickedness was known all the Town over. *Luk.* 7. 37. This Sinner came to the Lord Jesus Christ, and did *wash his feet in her tears*: and (saith Christ) *her Sins that were many, are forgiven.* Now hear the

Gospel. Oh! that sinners would consider o this: What your sins have been I know not God knows, and Jesus Christ knows, what secre sins any of you have been guilty of before th Lord, he knows. It may be some of you hav been guilty of secret scarlet sins, of crimson abo minations, that the Heavens would blush to hea of. Nevertheless, God hath sent me to Preac the Gospel to you. I say then, Go thy way thou sinful Creature, and by Faith in Prayer fa down before God in Jesus Christ, and with a pe nitent Soul wash the Feet of the Lord Jesus i thy tears: and he will wash thy Soul in Hi Blood. Oh! give thy self up to the Lord Jesu in a perpetual Covenant, Heart, Body, and Soul and all to be his, his only, and his for ever. Ac cept of him, as he is offered in the Gospel, an he will accept of thee: And then suppose th Sins to have been never so many and great, th Lord saith unto thee, as unto that great Sinner and in His Name be it spoken to thee, *Thy Faith hath saved thee.*

THE END.

A

Disquisition

Concerning

Angelical APPARITIONS,

In Answer to a CASE of *Conscience*, shewing that *Dæmons* oft appear like Angels of Light, and what is the best and only way to prevent deception by them.

All considered, according to the *Scripture*, *Reason*, *Experience* and approved *History*.

By Increase Mather, *Præsident of Harvard Colledge.*

2 Cor. 11. 3. *I fear lest by any means, as the Serpent beguiled Eve through his Subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

Augurium vanum vani docuere parentes,
Cui credens, dignus decipiatur, erit.

Quos pios vidit diabolus, vanis opinionibus illaqueare studet. Lactantius.

BOSTON.
Printed for *Samuel Phillips*, at the Brick Shop.
1696.

THIS Age has abounded with *Atheists* not only in Practice but in Opinion. A late Author speaks of many thousands of them in one Kingdom, nay in one City in *Europe*. *Sadduciſm* is a degree of *Atheiſm*, and commonly ends therein. The Learned Dr. *Cudworth* (in his *Intellectual Syſtem*, p. 703.) Obſerves that ſome who object that the Age wherein we live has no *Demoniacks*, or poſſeſſed perſons, *do from thence ſuſpect the whole Goſpel of Fabuloſity or Impoſture*. That there are in this age *Energumens*, late recent Examples amongſt ourſelves, (and more than a few of them) are an awful Conviction. Some are willing to phanſy all to be a ſtrange natural diſeaſe. *Plotinus* relates that one of the *Heterodoxies* of the old *Gnoſticks*, was, that they *ſuppoſed diſeaſes to be Devils*, and that therefore the way to cure them was not by *Phyſick*, but by words and charms. The Opinion of theſe men who call *Devils*, *diſeaſes*, is not unlike that of the *Gnoſticks*. The lamentable objects which our eyes have beheld are ſufficient to Convince the moſt *obdurate Sadduces* in the World, that there are Evil Angels infeſting the Earth. Nor is it to be doubted but that one reaſon why Providence has permitted ſuch things to be done in the midſt of us, is, that ſo men may be left without excuſe for their *Atheiſm*, if they will not believe a future ſtate, or that there is any World beſides

esides that which is visible, when such *sensible de-onstrations* thereof have been set before them.

It is by some supposed that there are *Angelical* s well as *Diabolical* possessions. The Jewish *Rab-is* are of Opinion that the *Prophets* were acted by *Angels*. The divine influx (they say) came by heir Ministry, who ordered and disposed the ord in the mouth of the Prophet according to he mind of God. It is a Celebrated saying a-nongst them, *That every Prophet received his Pro-hesy by the Ministry of an Angel, Moses only excepted.* o *Maimon* and other of their *Masters*. They sup-pose the Reason of that expression in *Judg.*5.23. o be because *Deborah* being a Prophetess spake according to Angelical Inspiration. They say hat the difference between a divine and a deceit-ful dream, is, that the former is by the hand of an Angel, the latter by the hand of an evil Spirit. So do they reconcile, *Numb.* 12.6. with *Zach.*10.2.

We in *New-England* have lately seen not only miserable Creatures Pinched, Burnt, Wounded, Tortured by *Invisible Agents*, but some *Ecstatical* Persons, who have strongly imagined that they have been attended with *Cælestial Visitants* revealing secret and future things to them which if it should appear to be Diabolical Imposture, or the effect of an hurt Imagination only, or both, it may (if not timely prevented) be of dangerous Consequence to themselves and others ; on which Occasion,

THE seasonable Question or Case of Conscience which I am desired to express my Sentiments concerning, is, *Whether Angelical Apparitions may in these Dayes be expected; and if so, how they may be discerned from Satanical Illusions?*

We shall endeavour a succinct Answer to the Enquiry proposed in the *Conclusions* following.

Conclusion I. *Although it must be granted, that in the Dayes of the Gospel, Angelical Apparitions are not so frequent as under the Old Testament, nevertheless, some such there have been, and still may be.* What can he say that cometh after the King? God has been pleased to speak to us in these last dayes by his Son, who is the Lord of Angels, by whom he has made a sufficient Revelation of His Will in all matters, which he has thought meet to have us acquainted with. *Heb.* 1. 1. As the New-Testament Dispensation is more spiritual, so the Ministry of Angels is less visible than in former times. There were *ANGELOPHANEIAI*, many *Appearings of Angels*, as also a frequency of Miracles, until such time as the *Canon* of Scripture was compleated, and the Gospel sufficiently confirmed; but since that, both the one and the other are in great measure ceased, yet not so ceased as at no time or on no occasion to make themselves visible. That Learned and Worthy Divine, Dr.

Owen

Owen does (according to his wonted manner) in my apprehenſion expreſs himſelf very judiciouſly as to the Queſtion before us, in his Expoſition on *Heb.* 1. 14. *p.* 148. His words are theſe, *For as many have pretended unto Revelation by Angels, which have been meer deluſions of Satan, or imaginations of their own Brains, ſo to ſay, that God does not or may not ſend his Angels unto any of his Saints, to communicate his mind unto them as to ſome particulars of their own duty according to his Word, or to shew unto them ſomewhat of his own approaching work, ſeems in my judgment to be unwarrantably to limit the Holy One of Iſrael. Howbeit, ſuch things in particular are to be duely weighed with ſobriety & Reverence.* Thus the Judicious Doctor. It is true, that the World has been impoſed on by Fictitious and fabulous Relations concerning the Appearances of Angels. Some Writers have made themſelves very merry with a comical Story of a Nobleman in *Portugal*, who falling into a melancholly deſpair, phanſied his ſins were unpardonable. To cure him, ſome uſed this Artifice: They privately cauſed the Tiles to be taken off from the roof of his Houſe, and having clothed a man in white, with a Sword in his right, and a lighted Torch in his Left-hand, at midnight he appeared to him, and bade him be chearful, for he was an happy man, and ſo extinguiſhing his Torch departed. The melancholly man overjoyed with the Viſion, raiſed his Houſe, who congratulating his felicity, he from that time grew well,

well, being thus relieved by an *Artificial Angel*. See *Zacut. Lusit. p.* 34. Many pretenders to a conversation with Angels, and to a Spirit or Gift of Prophesy, have been great cheats. Some would have us believe, the *Nostradamus* (who was Counseller to three of the Kings of *France*) had *Angelical Apparitions*. There are two Learned men, *viz. Ronsardus*, and *Monlucius*, that have written in his Defence. But others (and not upon slight grounds) reckon him an Impostor, and with a little alteration of his name, have given him the Elogy of *Monstradamus*. There was one that made this ingenious Distick for him.

Nostra damus, cum verba damus, nam fallere nostrum est,
Et cum verba damus, nil nisi nostra damus.

What more frequent in times of Popery then Miracles and *Apparitions of Angils?* The Lives of Saints are filled with fables about these things. There were some that gained by the Fable, tho' many were impoverished thereby. A place in *Cornwall* bears the name of St. *Michael's Mount*, where was a Chappel Erected, because certain Monks affirmed, that *Michael* the Arch-angel did there appear to them. The same is pretended by the *French men* concerning their *Michael's Mount* in *Normandy*. The *Italians* also challenge the like *Apparition* to have been in their Hill *Garganus*. See *Cambden's Britannia. p.* 188. Innumerable are the Instances of this kind: It would not only fill a Volumn but be loss of time to rehearse them. Bishop *Hall* in his Book of the Invisible World.

Sect.

ect. 8. has mentioned some of them. The Relations published by *Gregorius Magnus* concerning the Apparitions of Angels to Saints in those times, were either fabulous or satanical illusions. In my opinion, Mr. *Isaac Ambrose* has wronged his Treatise of Angels (which is otherwise a good and useful Book) by quoting so many passages out of him, which may occasion his Readers to think, that the other Historical Narrations in his Book, are of no more credit than those of *Gregories*. These things notwithstanding, we may not run into the other extream, or conclude, that all reports concerning Appearing Angels have no reality of truth in them. *Luther* in his Commentary on *Gen.* 37. and Gen. 40. declares, that he was very much moved and offended *at the infinite multitude of Satanical Illusions, with which the World was horribly deceived for a long time under the Papacy*; and that for his own part he did *constantly pray to God*, that he would not reveal any thing to him by Dreams or Visions, but by his Written Word; and *that He would not send Angels to appear to him*, knowing that when he was meditating on the Scriptures, God and His Holy Angels were near to him, who could instill irradiations on his mind without any visible Apparitions. Yet, he does acknowledge that some may have that which he never did nor desired to experience. *Sint dona sed quæ ego nec curo nec desidero*, says he. And the Truth is, that Authors worthy of Credit have given us an account of very

very remarkable and memorable Instances here about. The Church of *Smyrna* in an Epistle directed to the Church in *Philomilium*, say, that it was revealed to *Polycarp* their Pastor by a Dream, that he should be burnt alive for the Name of Christ, that when he came to Dye, he gave thanks to God, not only for honouring him with such a Death, but in that he had been pleased before it came to pass to reveal unto him that he should Dye in that manner. They also say, that when he was brought before the *Proconsul* to be tryed for his Life, there was a voice heard from Heaven saying, *ISKVE POLUKARPE KAI ANDRIZOU, Polycarp be of good courage, and play the man now.* What could this be other than the voice of an Angel, which the Christians who were Members of that Church say that they did themselves many of them hear it. *v. Euseb. lib. 4. cap.* 15. The young man that appeared to *Babylas*, when he was tortured with an Engine for several hours, pouring cold water on him, which did wonderfully refresh him, (none but himself seeing the young man) must needs be an Angel. The like is reported concerning *Theodorus*, who was put to the torture in the dayes of *Julian* the Apostate. What shall we think of that which our *English* Historines relate concerning K. *Edward* the Confessor, that when he was sick of the sickness of which he Dyed, after he had remained speechless two dayes, lying for a time in a slumber, there appeared two persons standing by him,

im, who protested they were Messengers of God, declaring that because the Bishops and other chief Governours in *England* were not the Ministers of God but of the Devil, the Kingdom should be delivered into the Hands of an Enemy. The K. awaking, sighed and prayed, saying, *Lord Almighty, If this be not an Illusion, but a true Vision which I have seen, grant me ability to utter it to them who are here present, else not.* Upon which he was perfectly restored to his speech, & told what he had seen and heard: The Arch-bishop made light of it. But when *William* the Conqueror within the space of a year Landed in *England*, and made dreadful work among the *Clergy* of those dayes, it was believed that K. *Edwards* Vision was not the meer phansy of a sick man. Instances of this nature of a far later date may be produced. In Queen *Maries* time, Mr. *Robert Samuel*, a faithful Minister of Christ, was by Bloody *Bonner*, then the Bishop of *London*, cast into Prison, where he endured grievous hardships, being allowed but three morsels of Bread and three spoonfuls of water in a day, but falling asleep, one seemed to stand before him clad in a white Garment, saying to him, *Be of good cheer, for after this day thou shalt hunger and thirst no more*, which accordingly came to pass, for the next day he ascended to Heaven in a Fiery Chariot. It is related concerning one Mr. *Laremouth*, who was Chaplain to the Lady *Ann* of *Cleve*, that being on account of the Gospel Committed to Prison, he

he heard a voice, saying, *Arise and go thy w*
To which he gave no heed the first time, u
he heard the same words again, upon which
went to Prayer, half an hour after which
heard the same voice again, immediately up
which part of the Prison Wall fell down, so t
he went out at the breach, and meeting with
Beggar, changed his coat with him, and comi
to the Sea found a Vessel ready to Sail, by whi
means he escaped the hands of his Persecuto
In the year 1629. one *Adam Po*, a *Silesian* in t
City of *Sprottavia*, had his nerves and sinews
shrunk, that he could make no use of his legs, b
for half a year together was confined to his Be
But that morning when the Emperors Commis
oners came into the City, there appeared by h
Bed-side, a young man in white cloathing, wh
bid him put on his Cloaths, and make haste fro
the City, because the day was now come to tak
vengeance of them for their ingratitude. H
called for his cloaths, which he had not don
for half a year before; found that he was able t
dress himself and to walk, and did that day g
on foot eight miles. Of this *Commenius* give
an account in his History of the *Bohemian Pr*
phets, or pretended Prophets. In *April* 165
Samuel Wallis of *Stamford* in *Lincolnshire*, havin
been sick thirteen years, and given over by th
Physitians, a person having a venerable Counte
nance came to him on a Lord's Day (he nc
being able to attend the Publick Worship of God

spen

spent his time at home as religiously as he could) told him the power of God would restore him to health and strength again, charging him above all things to fear God and serve him: directed him to no other means for his health, besides the use of *Blood wort* and *Red Sage*, steeped in small Beer. The report of this famous cure being noised abroad, several Ministers met at *Stamford* to consider and consult about it, and concluded, that it was effected by the Ministry of a good Angel. But of this I have given a more large account in my Remarkable Providences p. 205. *&c.* There is in Mr. *Glanvils* Collections *p.* 208. *&c.* a Relation like unto these two last mentioned. No longer since then *October* 1676. a woman in *Amsterdam*, whose name was *Jesch Claes*, having been lame fourteen years, one of her Legs being dead, there appeared to her a beautiful youth in white Garments, telling her, her Malady should leave her, and she should be made again to walk. Two dayes after which she heard a voice saying, *It is given you to walk.* Immediately upon which she went to the door, her Husband meeting her was affrighted, supposing he had seen a spirit; drew back from her, and could not believe that it was his Wife, until his daughter testified, that it was her Mother, & that she had seen her walk before she came in. *Fr. van Helmont* being of a *genius* not apt to believe such things, made enquiry into the truth of this Relation, and found it to be really so. *Limbergius* in a Letter to Dr. *More* sayes, that this person

person was reputed a very good Woman, & tha he believed there was no fraud at all in the mat ter. This Apparition then must needs be eithe of a good or of an evil Angel. I see no reason to ascribe it to the latter. To proceed. *Amyraldu* relates a remarkable passage concerning the Chan celler of *Nivar*, which he had from *Cameron*, who received it from the Chancellers own mouth. He being in a Town belonging to *Bern*, one nigh as he was a sleep, heard a voice calling him by hi name *Caligno*, whereupon awaking, he soon fel asleep again: a little while after, he heard the same voice, calling to him a second time, which made a greater impression on him, yet fell asleep again. The voice awakened him the third time then advising him to retire speedily out of the Town, saying, that within a few days the Plague would be there and rage dreadfully: He follow ed the advice given him, whereby himself and Family were delivered; for within few dayes the Plague began, and a great part of the Town was swept away thereby: *Amyrald* concludes that this voce was from a good Angel. A decad of Years are not past, since invisible *Psalmodists* have been heard Singing in the Air, and making most har monious and ravishing melody there, as has been affirmed by not a few witnesses, of which M. *Jurieu* in his Pastoral Letters has given a well at tested account to the World: What ever those voices might be, they put me in mind of the *Tar gumists* Exposition of *the still voice*, 1 King. 19. 12.

viz.

viz. that it was *the voice of Angels, Praising God in gentle Harmony.* I have else-where (in my *Discourse* about *the Prevalency of Prayer*, p. 16, 17.) mentioned a memorable passage concerning Mr. *Patrick Simpson*, an Eminent Minister at *Sterling* in *Scotland*, unto whom, after he had spent a day done in Prayer with Fasting, Angels came, and gave him an answer concerning the thing which he had all the day been praying about, of which he never spoke one word to any one, excepting only to one person, who hapned to over-hear something, whom he solemnly obtested, not to by ought of it, until after his Death, thus expressing himself, *What am I dust and ashes, that the Holy Ministring Spirits should be sent by the Lord deliver a Message to me.*

All these things considered, I conclude, that it not impossible, but that Holy Angels may appear to some persons. And in case it should be really so, it would be a daring and dangerous boldness to entertain them with contempt. We would rather say as the Pharisees (who in that had the truth on their side) *Act.* 23. 9. *If a Spirit or an Angel has spoken to him, let us not fight against God.* If this be taken with what follows, our having conceded thus far will do us no harm.

Conclusion II. *Some Circumstances attending extraordinary Apparitions pretended to be Angelical, have demonstrated them to be Diabolical, others have rendered them justly suspicious.* Let the Appearing Spi-

rits pretend never so much to be good Angels if they suggest any thing which is contrary right reason, or the light of nature, they are certainly Devils. Hence *Mahomet's* Angel, from whom he pretended to receive his new Religion was a Devil: For in the *Alcoran* there are contradictions, and therefore falshoods which cannot proceed from a good Spirit: No good Angel ever told a lye. Hence that Spirit which shall but once found in a Lye, comes not from Heaven. If he shall say, such a thing shall happen, which yet does not come to pass at the time prefixed, or that he will do or not do such a thing, and yet shall act contrary, or shall in any thing falsify, to be sure that is no good Angel. Or, if it doe perswade to any dishoneſt thing, it is an Evil Spirit. By this it was manifest, that the Spirits which Dr. *Dee* and *Killet* were so familiar with, supposing them to be good Angels, were unclean Devils: for although those Spirits did for a long time pretend to great Sanctity, they did at last advise to filthy *Nicolaitism*. Or, if the seeming Angels shall endeavour to establish any notions in Religion not grounded on the Scripture, they are not from Heaven. This sheweth, that the Apparitions so frequent and so much boasted of amongst the Papists, were in truth Diabolical Illusions: For the design of them was to confirm the notion of Purgatory, the worshiping of Images, praying for the Dead, and such like Doctrines, which the Scripture condemns: Spirits pretending

ending to be Angels, made way for the groſſeſt dolatries, by exhorting men unto a ſinful venera-on of the Croſs, the Relicks of Martyrs, and he like Superſtitions. Or, if they ſhall ſpeak a-y thing which is not grave and weighty, it is aſy to judge what Spirits they are. It is beneath he majeſty of an Angel to ſpeak or do any thing vhich is trivial, mean, or little. Or, if they ſhall nterrupt or divert the perſons unto whom they ppear, from a due attendance to the Publick Wor-ip of God: Such things as theſe are infallible emonſtrations, that the Appearing Angels are E-il Ones. There are other things which render he caſe very ſuſpicious: To inſtance. If the Apparitions are frequent, and the Spirits that ome, uſe familiar converſe, it is much to be fea-ed, that they are not from Heaven, but from Hell. For if we ſearch the Scriptures, we ſhall nd, that when Holy Angels appeared, they ſoon elivered the Meſſage which they were ſent a-out, and then diſappeared, and came no more. The ſame Angel ſeldome came more than two or hree times (moſt commonly but once) to the ame perſon. Twice did the Angel appear to *Manoah's* Wife, *but the Angel of the Lord did no more appear to* Manoah, *and to his Wife.* Judg. 13. 21. When therefore Angels ſhall be daily Viſitants, nd continue ſo to be from one week, and from ne month to another, the perſons concerned have uſt cauſe to ſuſpect, that they are impoſed on by leceitful *Dæmons*, pretending to be Angels of

light. Where is there an instance in all the Bible of a good Angel that became a Familiar to any man or woman? Again, if what the Spirits reveal, does admit of a double & doubtful interpretation, it is a sign, that they are Spirits of the same nature with those that spoke in the Oracle at *Delphos* of old. This amongst other things gave just ground to suspect, that the pious young Woman *Christina Poniatovia* (of whom we shall have Occasion to speak more afterwards) was deluded by Satan, when she thought her self favoured with Angelical and Divine Revelations. The Spirit told her, that King *F.* should be exalted, and *F.* be made low. But he would not tell, who was meant by *F.* whether King *Frederic* or *Ferdinand*. What was this better then, *Ajo te Æacida Romanos vincere posse?* or then, *Ibis, redibis, nunquam, per bella peribis.* Good Angels do not hide themselves in the dark under ambiguities, but declare their message clearly. If therefore the Spirits that appear under the notion of Angels from Heaven, shall leave those that desire a Resolution of their doubts from them, just as wise as they found them, it is much to be doubted that they are deceiving Spirits. Again, *Ecstasies* attended with abreptions of mind, give just cause to suspect the Apparitions and Revelations. The followers of *Montanus*, pretended to prophesy, but when the spirit of Prophesy came upon them they would be in *Ecstasies*. Now both *Jerom* and *Chrysostom* mention that as a sign of their being no Prophets divinely inspired. It is (says *Chrysostom*) the property of a *Diviner* to be *Ecstatical*, but its otherwise with a true Prophet, his understanding is awake and his mind in a sober orderly Temper. No doubt but that some of the false Prophets amongst the Jews were imposed on by *Dæmons*. They thought that they had Angelical or Divine Revelations, 1 *King.* 22. 24. *Jer.* 29. 8. The Hebrew Doctors say, it is a profound Question, *How the true Spirit of Prophesy may be certainly known from*

hat which is false? Nor do they give any satisfactory Resolution concerning it: only they say, that all Prophecy makes it self known to the Prophet by the strength & rigour of the perception. And that false Prophesy do's proceed from the too great force of the Imaginative power, and the Imbecillity of the rational. The Prophetical Spirit does never alienate the mind, since it seats self in the rational as well as in the sensitive power. Again, If these *White Angels* appear to Females only, who are the weaker Sex, and more easy to be imposed on, that renders the case yet the more suspicious. It was part of the Devils subtilty in the first Temptation, which he assaulted mankind with, that he began with the Woman; and he hath found such success, as to hold on in the same course. How many Women have been famous in some former dark Ages on account of pretended Angelical Apparitions and Revelations? There was S. *Hildegardis*, with whose Revelations as wise a man as *Bernard* was deceived. There was *Lutgardis*, whose many Apparitions and Revelations are Commemorated by *Surius*. There was *Christina* Sirnamed *Admirabilis*, of whom *Ferrarius* has written. There were St. *Bridget*, *Elizabetha* (a Q of *Hungary*) *Liduina*, *Catharina*, *Rasonissa*, *Agnes*, *Politiana*, and I know not how many more such, of whose converses with Angels, *Possevinus*, *Sandeus*, *Delrio*, and other such Authors have Published strange things. If ever an Age for Angelical Apparitions shall come, no question but men, and not women only, will be honoured with their Visits, of which I hear little or nothing at present. And this shall bring us to the last particular, which giveth ground of suspicion, that the persons who suppose themselves to be attended with Angelical Apparitions, are only so imaginarily, or imposed on with Diabolical illusions, *if they be diseased Persons.* If they have been lately sick, and the disease wherewith they have been attended, has had any influence on the

brain, that & Satan together will make them phansy ver
wonderful matters. Dr. *Casaubon* in his Treatise of *E*
thusiasme as an effect of nature, (which Sir *Will. Temple*
his Miscellanies *p.* 308. is pleased to call a *Curious an*
Useful Treatise) has some memorable Instances to con
firm this *p.* 73. He sayes that in *September* 1655. ther
was in the Parish where he then dwelt, one *John Carpen*
ter, who related to him what Visions and Raptures h
had experienced the night before: how he had been ca
ried to hell, and what fearful things he had seen there
and also to Heaven, and what glorious things he had see
there. He was in transports of joy, not doubting bu
that thousands would be Converted by his Revelations.
Nor could he bear it, that any should call his Revelation
into question, which he was certain (as he thought) tha
they were of Divine Inspiration. But within a while al
appeared to be the effect of a natural disease. That
Learned man observes that some persons in the World by
reason of an *Unaccountable Epileptic humour*, have beer
strangely disposed to *Enthusiastical* raptures & phancies.
Paulus Eberus (a Lutheran Divine of great fame in *Mis-*
nia) writes of a Maid in *Friburg*, who had strange Ec-
stasies & Visions. After her fits she was full of Religi-
ous Discourse, so that she was generally thought to be
inspired, and her Speeches were Printed under the name
of Divine Prophesies & Warnings: but *Eberus* was much
against the Publication of them, judging her *Ecstasies* to
be a more gentle kind of *Epilepsy*, & that her pious dis-
courses were a natural effect of her Religious Education,
frequent hearing the Word, and having used her self to
the exercises of Godliness. *Joh. Coboldus* (a Learned Phy-
sician giveth an account concerning a Youth in *Alterburg*
(a Town in *Germany*) whom his Master upon some
great provocation did with his fists beat about his head
unmercifully. The Lad fell sick of an *Epilepsy*, whereof
he had diverse terrible fits, and was twelve dayes speech-

ess. But then instead of them he had *Ecstasies*, in which he would continue without sence or motion for some houres. As soon as he was out of a fit, he would sing Hymns (though it was not known that he had learned any) very melodiously. When he had left singing, and was come to himself again, he would with much confidence maintain, that Angels had carried his Soul to Heaven, where he had seen things that he could not express. And when he perceived the fit was coming upon him, he would say, *Now the Angels are come to carry me away*. Nevertheless, not a good Angel, but Satan was in all this. Persons attended with such fits are many times of a Melancholy temper. And it is wonderful to see what power imagination has in them that are distempered with Melancholy, in which doubtless evil Angels have a great operation, that humour being *Balneum diaboli*, a water which the Devils love to be dabling in. A certain man in this Country fourteen years ago, came to me in great horror & amazement, declaring that as he was walking in the Woods, he heard a voice say to him, *Sword, Famine and Pestilence beginning at* New-England *will make the Earth desolate*. I laboured to perswade him, that it was only a phansy, and that he did not really hear any such words spoken: he told me, he was as certain of it, as he was sure that he was then speaking to me, and that they did at the Time when he heard them, *put him into a Trembling fit*, and that he came to me, because the first means of good to his Soul (as he said) was a Sermon which diverse years before that he had heard me Preach in *Boston*, & because he thought I would use my best endeavours to prevent those evils, which it was revealed to him that without Repentance intervening they would shortly come to pass. The man then lived above an hundred Miles from *Boston* What is since come of him, I know not. But his *Trembling fit* was a sign of *Satanical Possession* Such persons amongst the Gentiles as had a spirit of *Diabolical*

Divination, would when the *Dæmon* came upon them, be put into *Shakings & Tremblings*, after the very same manner as has been usual amongst that sort of People who of later years have been called *Quakers*, as is well noted by a late Learned writer. v. *Dickinson de origine oraculor.* Cap. 9. p. 96. Men that are *Cætera sani*, in all other things well, and as rational as any men in the world, yet in some one thing are really distracted by reason of their being under the power of a Melancholy humour. And what will they not then phansy? Examples confirming this may be seen in *Fienus* his discourse concerning the power of Imagination, & in *Laurentius*, and *Sennertus*, and in *Burton's* Melancholy: some of which are related by *Wanley* in his wonders of the little World. *Book* 2. *Chap.* 1. That of the noble *Argive* is an old story mentioned by the Poets,--*fuit haud ignobilis Argis*, who strongly phansied, that he saw *Theatrical delights*: but when by the care of his friends he was cured of his disease, he complained, that they had wronged him by robbing him of the pleasure, which he had in that sweet error of his mind. This man recovered by the helps of Art.

And care of friends, used sadly to complain,
Friends, I'm not Sav'd by this your Love, but slain,
Robbed of that sweet delight I then did find,
In the so grateful error of my mind.

But a more tragical and amazing Instance to the purpose in hand is related by *Acosta* (*de temporibus novissimis. lib.* 2. c. 11.) concerning a very

Learned

Learned man in the Kingdom of *Peru*, in his time the Oracle of that part of the World. But a certain *Mulierecula* (as *Acosta's* phrase is) there, pretending to a conversation with Angels who did frequently visit her, and in her extasies would inform her of some secret things relating to this person, and told her of great future matters, in which he was to be concerned; he was so bewitched as to believe all that she said; and at last fancied, that an Angel came to himself also, of whom he learned whatsoever he desired. It was revealed to him, that he should be a King and a Pope too; and that the *Apostolical See* should be translated to *America*, and that he should be constituted *a new Law-giver* to mankind, with other things more insolent than these mentioned, which I forbear to relate, for they would grate upon pious and tender Ears. This man was in all other things sober and rational: When he was brought upon his Trial, he did plead his cause before the Judges with that liberty and eloquence, that was to their and all mens admiration: Only he wondred, that they did not believe his *Revelations*: He was condemned to be burnt to Death. It seems the Angel that appeared to him, assured him, that when he came to the place intended for his Execution, fire would come down from Heaven, and consume his Adversaries, whereby he should be delivered: but he found to his cost, that lying Apparitions had deceived and ruined him. Whether his Judges would not have done

better

better to have sent him to *Bedlam*, and to have administred *Hellebore* rather than Fire as a more proper Remedy for his *sober distraction*, is not my work at present to dispute. To proceed. It seems *Jerom* had visions of Spirits and sometimes of Angels as he thought. One of which did severely chastize him for his delighting to read *Cicero's* Works: but another Angel interceded for mercy to him, considering his youth. Now what can we impute this to, but melancholly, and the distempered imagination of a contemplative man that was always in his cell. The like I suppose concerning a later *Hierom*, viz. *Savanarola*, whom the Papists burnt to Death at *Florence*, in the year 1498. for his freedom and faithfulness in testifying against some of the evils of those times: Several of his Books discover him to be a man of great Learning; and some of them manifest a pious Spirit. *Gesner* saith of his Books *concerning the simplicity of a Christian Life*, that they are worthy to be read of every Christian man. But he has a little Book *of Prophecies and Revelations*, in which there are things vertiginous and fantastical. The same with this may justly be concluded concerning diverse *Modern Prophets*, who were persons piously inclined, but Satan by reason of their Melancholy tempers had a great advantage over them. This is the most favourable construction that we can make of *Drabicius's* being so imposed on by pretended *Revelations*, of which we shall under our next Conclusion speak more. *Zeiglerus* is an other famous

famous Instance, who was by some cried up for a person divinely inspired. A strange *Impetus* coming upon him at *Frankfort*, he threw down the Emperors Arms, upon which the Magistrates of the City sent him to the Hospital, supposing (as well they might) that he was out of his wits. It was revealed to him that *Rome* would be destroyed in the year 1627: That *Frederic* the K. of *Bohemia*, should become a King over thirteen Kingdoms: That the Jews being converted, one of them should be an universal Monarch over all the World: That a general Council should meet at *Constance*, and continue sitting twelve years. It was also revealed to him, that he should go over into *England*, and as being sent from God require King *James. I.* to assist the Protestant Churches abroad. In obedience to his divine Mission he came into *Holland*, but before he could reach *England*, he heard of K. *James's* death. Yet this *Zeigler* was *Cætera vir probus et non indoctus*, as *Voetius* (in his *Disput de Prophetia* p. 1080.) does acknowledge, & does therefore ascribe these extravagant Phansies and Revelations to the power of Melancholy, with something of a crazed intellect. I omit to speak of that Phantastical Monk *Campanella*, who in his *Metaphysics* writes, that the Devil once appeared to him, and held a disputation with him. And (*de sensu rerum & Magia* l. 3. cap. 10.) he says, that when ever any danger did attend him, he heard a voice in the Air calling to him by his name, which he believed was an Angel, or such

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a good *Genius* as did attend *Socrates*. It is a dreadful thing, when men & women are given up to Spiritual Possessions by evil Angels acting in their minds, and a great mercy to be kept there-from.

Conclusion III. *Men ought to be very cautious of admitting or hearkning unto pretended Angelical Revelations.* We have an awful Instance in the Scripture, of a good man, and a Minister of God also, who was drawn into a snare to the Loosing of his Life by hearkening to, and being deluded by pretended Angelical Revelations. 2 *King.* 13 18, 21, 22. If the circumstances attending them do not at present manifest of what nature they are, we ought to wait, until God and time shall make a discovery. Yea, though the persons concerned in them should be of pious inclinations, and the messages brought to them should seem to be from Heaven, it is a duty rather to suspend a Judgment in the case, than to give any credit thereunto. And this for several reasons.

1. *Because the Written Word of God is sufficient to direct us in all cases.* If we do but rightly understand what is contained therein, we know enough. *The man of God may be perfect and throughly furnished to all good works by the Scripture.* 2 Tim. 3. 17. It was for this reason that *Luther* never desired Visions or Angelical Apparitions. *Pactus sum cum domino, ne vel visiones, vel etiam Angelos mihi mittat. Contentus sum hoc dono, quod habeo scripturam sanctam, quæ abunde docet et suppeditat omnia quæ sunt necessaria, cum ad hanc tum ad futuram vitam.* Thus He. Not to be satisfied with Scripture-Revelation, is curiosity and inquisitiveness justly to be condemned. *Tertullian* said well, *nobis curiositate opus non est post Christum Jesum, nec inquisitione post Evangelium. Advers. Hæres.* cap. 4. He has therefore not without cause been blamed by some for his too much minding the Raptures and Revelations of

of an *Ecstatical* person in the Congregation where he was Teacher. When persons once begin to listen to any thing, as a ground of their Faith, besides the Scriptures, they know not where they shall stop. The blessed God does permit Satan thus to tempt men, that so an occasion of stumbling may be cast before some: & that so he may try the fidelity and sincerity of others, whether they will indeed cleave unto him, according to the Revelation, which he has made of his will by the written Word: Therefore does he suffer Dreamers of Dreams, and pretended Prophets to come amongst them. *Deut.* 13. 3. Had men no Scriptures to go unto, their listning after Visions and Voices would be more excusable.

2. *Since Satan may transform himself into an Angel of Light, men cannot always at first discern of what nature the Spirit or Apparition is.* The Schoolmen (though fond enough of Apparitions) yet acknowledge that an Evil Spirit cannot always be discerned to be such an one. So *Thom. Aquinas* who has had the name of *Doctor Angelicus* given to him. In 22. q. 95. Art. 3. Hence if persons who think they are visited by Angels, be not very careful and cautious whom they willingly entertain, they will have woful communion with evil, when they think that they are conversing with good Angels. *Cornel a Lapide* in 2 *Cor.* 11. 14. mentions one unto whom Satan shewed himself pretending to be Christ: The poor deceived man thereupon adored him: Thus did he worship Satan, thinking he had worshipped Christ. And thus were many of the old *Eremites* miserably deceived. Hypocrites may be so like unto the Children of God as no man shall be able to distinguish them. So may Evil Angels so transform themselves, as that no person not endowed with the extraordinary *Gift of discerning Spirits*, shall at first know them to be such. *Balduinus* in his Cases of Conscience (p. 534.) has these words, *Cum Diabolus*

Diabolus se transformare potest in Angelum lucis, nemo pe omnia certus esse potest, an bonus an malus Angelus ipsi ap parverit. Voetius (in disput. *de probatione spirituum p.* 1123) has these words, *Apparitiones fictæ aut Diabolicæ aut phantasticæ, non semper nec per quos-vis per certa et ordinaria signa dignoscuntur:* and *p.* 1180. *Certa et indubitata signa assignari non possunt quibus apparentes vel revelantes spiritus semper aut ordinario discernuntur. qui et quales sint.* There have sometimes been strange intimations from the Invisible World, which whether they were from good or evil Angels, Wise and Learned men have not been able to determine. I find a very odd passage related by a good Author. There was (saith he) a Country-man of *Burgundy*, that in his sleep heard a certain verse repeated out of *Homer*; which though he could not understand, he remembred very well, he therefore applied himself to a Learned man still living, who told him that what he recited was a verse in *Homer*, signifying that his House would shortly fall, which thing came to pass accordingly. Now 'tis disputed what sort of Angel this was. It is beneath a good Angel to come with a verse out of *Homer*. And what should make an Evil Angel give a kind warning to a poor Country-man.

3. *Many have been miserably imposed on by deceitful Dæmons, pretending to be good Angels.* Thus it has been with not a few heterodox persons as a Judgment of God upon them for their Errors: Strong Delusions have bin sent upon them. 2 *Thes.* 2. 11. The *Montanists* and other primitive Hereticks were high pretenders to rare communion with Spirits; and no doubt but that many of them did really think that Angels had appeared to them, when it was all Diabolical Illusion. See *Eusebius* Hist. *l* 5. *cap.* 15. When *Monkery* and *Popery* crept into the World, Angels of Darkness clothed like Angels of Light were the cause of that misery to the World. Since the

the Reformation the Devil has play'd the old game over again. *Balduinus* speaks of them in his time, who from the visions and conferences which they had with Angels, predicted mutations and eversions of several States and Kingdoms, and that the destruction of Antichrist, and the *seculum spiritus sancti* was then at hand. How some in the former Century, who went under the name of *Anabaptists*, have been after the like manner imposed on, *Hornbeck*, *Spanheimius*, and *Cloppenburgius* have given accounts large enough. But it is awful to consider that persons truly pious have been thus deceived by the old Serpent. He that crept into Paradise, will creep into Churches. *Tertullian* in his Book *De Anima* (*p. mihi.* 265) which was written before his lapse into *Montanism*, relates, "That there was in the Church unto which "he did officiate, a *Soror*, who had the Gift of Revelari-"ons; That in the Church whilst they were solemniz-"ing the Worship of God, she would be in Extasies, *et* "*conversatur cum Angelis*, she had conferences with An-"gels. After the Publick Worship was over, and the "Congregation dismissed, she would declare to *Tertullian* "and the other Officers of the Church what she had "seen and heard; who kept an account of what she "declared, that so they might observe whether the things "were true or no. But thus not only a Member, but the Pastor and Officers of the Church suffered themselves to be imposed on by pretended Angels. *Junius* his note on this passage in *Tertullian* is, *Inepta revelatio*; *phantasma laborantis melancholiæ*, *non indita a cœlis revelatio.* It is reported concerning *Gertrude*, who was accounted a very religious woman, that she was frequently visited with Angels, who used to appear to her in a glorious form, and would predict future things, and reveal some matters that were secret. Nevertheless, these Visitants were (as *Cesarius* has noted) Devils transforming themselves

selves into Angels of Light. But I have not met with any Examples more astonishing than some that have hapned in our dayes. I pretermit the Revelations which some amongst the persecuted Protestants in *France* have lately been attended with, because I do not understand what those things are come to, so that whether they are *Angelical* or *Diabolical, sub judice lis est*, is as yet undetermined. Nevertheless, there are several things which make me suspect that the *French* Prophets are imposed on. *e. g.* Their Prophesying that the K. of *England*, & the K. of *France* shall come to an agreement, and that the *French* K. shall be converted; their having sad looks, Fasting four or five dayes before they Prophesy: Their being in Torments until the Sinners by them impeached come to them. Their feeling something come from their feet to their throat before the fit takes them. One of them had his Leg broke by the Spirit which acted him, of which he felt nothing, till out of his fit. These things seem not to be the work of Holy Angels: Time will discover what they are. But amongst them of the Reformed and Persecuted Religion in *Bohemia* and *Germany*, there have lately been no less than sixteen persons who have had *Visions* and *Revelations*. See the *General Table of Europe*. p. 205, 206. I shall here take notice of only two of them who have made a great noise in the World, and of whom *Commenius* has published a large and true account. One is *Nicholas Drabicius*, a Protestant Minister of *Moravia*. *Commenius* did at first suspect, that *Drabicius*'s Visions were either feigned or imaginary, and did with much severity reprove him: Yet afterwards that very learned and pious man inclined to think, that *Drabicius* his Spirits were good Angels. And the only wise God saw meet in his Holy Providence to suffer such things to happen as did both harden *Drabicius* in his Errors, and occasion others to give credit to him.

m. For *Felinus* the Pastor of the Church of Exiles in
chow wrote a Book, endeavouring to prove that the
isions of *Drabicius* were an *Ignis fatuus*, no better than
tanical Delusions, and that therefore the Protestant
hurches should be careful how they gave any heed to
em. Hereupon *Drabicius* had a Revelation, that that
astor should speedily dye. Now this sign came to pass;
at Pastor dyed suddenly, and so did one *Effron*, *Sapor*,
nd other of his Adversaries, and afterwards *Paul Lau-*
n a Minister that was young in years, and of a strong
onstitution of Body, which induced many to believe,
at *Drabicius* was a real Prophet. Tho' had they con-
dered *Deut.* 13. 1, 2. they would not have taken such
ccidents for an infallible demonstration of a Prophet
nt from God. *Veterinus*, another of the Reformed Pa-
ors was much dissatisfyed about *Drabicius*'s Visions, as
elinus had been: Nor did any Judgment overtake him,
otwithstanding he persisted in his opposition to them.
t was therefore thought necessary, that *Drabicius* should
y an *Oath and Execration* clear himself from all suspici-
n of forgery in his pretended Revelations, which he did
eadily comply with, saying, there was no need for him
o deliberate about it. The Oath was most solemnly
dministred to him, in the presence of nine or ten Minis-
ters, of whom *Veterinus* was one. Considering how
earfully he did in that Oath imprecate himself, they trem-
bled, and some of them wept when the Oath was admi-
nistred to him: And so did he himself, when he came to
that passage in the Oath, wherein there is an imprecation
against his Adversaries; but as to the Execrations on
himself in case he had feigned any thing, he did pronounce
them with a chearful countenance. Looking forth at
the Window which was at that time open, he said, *Do*
you not see, Friends, Do you not see! They being astonish-
ed, did not then ask him what he saw, but afterwards he

told one of the Ministers that enquired of him concer
ing it, that *He saw Angels.* It would be too uncharitab
for us to think, that *Drabicius* who suffered Persecuti
for the Gospels sake, and who was esteemed a pio
well-meaning man, did counterfeit Visions and Rev
lations. And yet it is now evident, that he was decei
ed, and that he did very sinfully give way to *Satanic*
Illusions, supposing them to be Divine Revelations. H
declared that he was commanded to publish his Revel
tions *to all the Nations on the Earth, as the last will of Go*
which is contrary to *Rev.* 22. 18, 19 some of the thin
which were revealed to him, were lies which never wer
nor ever will be true. Yet he protested and swore, tha
although Angels appeared to him, his Revelations wer
from Christ Himself, who once shewed his hand pierce
through with a nail, and made him to see both the To
ments of the Damned in Hell, and the Joyes of the Elec
in Heaven. He promised great Victories to Prince *R*
gotzi, and would have had the Princess been at the char
ges of Printing some Books which he pretended a Com
mand from Heaven that it should be done. But wher
his demands were not complied with, the mother wit
the father, the Son and the Uncle in that great Family
being all taken away by death, he said the reason thereo
was, because they had not complied with what he (a
being sent from God) required them to do. These
things are to be seen in his Protestation and Prayer writ-
ten *July* 5. 1664. Twenty years before that, *viz. April*
12. 1644. it was revealed to him that the Lord was a
bout to do to the House of *Austria*, as he did to the
House of *Ahab*, and to his Counsellers and Prophets as
Elias did to the *Baalites*. That the tenth Emperour of
the House of *Austria* should be the last, whereas the pre-
sent *Leopoldus* who has been Reigning above thirty years,
is the eleventh. It was also revealed to him, that *Lewis*
14 the present King of *France* should be Emperour of

Germany, and that the Persecuted Protestants of *Bohemia*, and *Moravia* should by him be delivered. Concerning himself, the Spirit revealed to him, that he should be recalled out of his Banishment, and that he should not dye until he had seen the Glory of God spread upon all the Nations of the Earth. In reading the Narrative emitted by *Commenius* relating to this *Drabicius*, I could not but take notice of one vanity in him, which I am unwilling to pass by without a Remark, *viz.* that he would snatch up the Bible, resolving that the first place which he light upon, should be the answer to his doubt. Thus to make a *Fortune-Book* of the Blessed Bible, is a very unwarrantable Custome, however practised by many. It is indeed a paganish custome: The Heathen did in that way use Divinations. When *Septimius Severus* was in doubt concerning his obtaining the Empire, he would know his Fortune by trying what verse in *Virgil* he should first light upon, which hapned to be that in *Æneid.* 6. *Tu regere imperio populos Romane memento.* Such persons imitate that sort of Witchcraft which of old was known by the name of *Sortilegium*, more than becomes Christians to do. But this is a parenthesis. To proceed. *Ex non eventu cognoscitur non propheta.* The Event not answering the predictions, is an indubitable sign, that they were not of a Divine Inspiration. *Deut.* 18. 21. *Isa.* 44. 26. *Jer.* 28. 9. Nor may the unhappy end of this poor man be reflected on without trembling at the awful Judgments of God which are a great deep. In the Oath of Execration which he submitted unto, are these words, *I N. B. agrieved with the suspicion of some, as if I did utter in the Name of God words not commanded from God, but rashly devised by my self*, &c. *If this iniquity be found in my hands, let the Enemy pursue my Soul, and overtake it, and tread down my life in the Earth, and bring my glory into the dust. If my heart has declined from God, and the words of his*

Law to a strange voice, that my mouth should arrogantly speak in the name of God, the words of him that is not God and my hands shou'd write my own Imaginations, let the Lord give me for a curse and an execration in the midst of my people, making my tongue to rot in my mouth, and my hand to gangreene and perish in my Body. Now the end which this well-meaning man, deluded by visions and voices came unto at last, was very tragical. For his Enemies the *Jesuites* did pursue his soul and overtake it, & being charged with Treason against the Imperial Majesty, because his visions animated the *French* against *Germany*, his Life was taken from him, but first that hand which had written those Prophesies, was cut off, & that tongue which had uttered them, was cut out of his head. A warning to all persons hereafter to take heed, how they believe Visions and Apparitions. I shall mention but one Instance more here, which likewise happened in our dayes. There was *Christina Poniatovia*, she was the pious Daughter of a pious Minister, who was of a noble Family in *Prussia*. This her Father was a learned and judicious Divine, and a great opposer of Revelations and Visions, who when he understood, that his Daughter pretended to them, he did with great solemnity and severity, lay obtestations on her, that she should not regard them. Nevertheless, he himself did at last think, that they were Angelical and Divine. Those super-eminent Divines, *Vedelius* and *Diodat*, and other learned men in *Geneva* had a favourable opinion of them. *Commenius* who was her Tutor and Spiritual Father, has related such things of her as are marvellous and unaccountable. Once when an aged Minister came to visit and comfort her being sick, as soon as he was gone, she said to her Tutor *That good old man little thinks that he must be the first of all the Pastors that shall go into the Eternal Country.* Her Tutor asked her, how she knew that. To whom she replied,

replied, *I was with the Lord, and I saw the Pastors that live here coming one after another, of whom he was the first.* She likewise told him, that she saw *Stadius* who was a young and a strong healthy man, come after him: And that because she did not see *Commenius* with them, she asked the reason. It was told her, that God had work for him to do on the Earth, and therefore he must not go to Heaven as yet. These things happened accordingly. That Pastor dyed first, and then the rest; and *Stadius* when he was but in the fortieth year of his Age. But *Commenius* lived above fourty years after. An Angel appeared to her, and told her she should speedily dy of an *Apoplexy*: She was that night smitten with that disease. She made her will, and took her leave of all her friends: was for some time thought to be really dead: there was no breath perceived in her, but she was grown quite cold her hands & feet were become stiff like a dead persons; All persons went out of the Room, leaving only two Nurses to lay her out: But on a sudden she rose up in her bed, and called for her Clothes, and was in such perfect health as before she had not been in, her lame hand & foot being made whole & perfect, to the astonishment of all about her. The account which she her self giveth of this matter, is, that on the day before, there was a knocking or striking on the Table, first one stroke, and after that five, whence she concluded, that the next day she should dye at five a Clock in the afternoon: That she heard a voice saying, *Come, come, come.* When that evening came, her sight & speech failed, and (says she) *I felt my self go forth with my Spirit, and be carried into heaven, where surrounded with a great shining, I saw an huge company clothed in white: And the Lord stepping forth took me in his embrace.* She addeth, that the Lord told her, she should return again, and behold his goodness in the land of the living, that her disease should leave her. She

then

then desired to know how many the dayes of her life should be. But that the Lord told her, that should be hid from her, commanding her to live righteously, & that He would no more visit her as formerly. Whereupon she worshipped him, and was restored to Life, & to full vigor, health, and strength in that very moment. This surely is a strange Relation; yet reported as credible, by as grave & learned a man as *Commenius*, who was an eye and ear witness of these things; Now I must confess, I am not easy to believe, that *Christinas* death or her Ascension into Heaven was *real*, but that they were both *Phantastical*. Nor do I know any cogent reason, why the Visions of one diseased with an *Apoplexy* should be thought to be of greater weight then the Visions of one diseased with a Fever or Calenture. *Voetius* (de *Prophetia* p. 1080, 1081) concludes that her Visions could not be Divine, because of some jocose passages attending some of them, trivial matters, and things inexplicable as to others of them. Besides, although what she did predict as to her self, usually hapned, her Revelations as to the publick, and great concerns of the Church & World were never fulfilled, but the contrary. Our Lord said to his Disciples, *You know not what manner of Spirit you are of.* Luk. 9. 55. Persons truly pious may think they are acted by a good, when it is by an evil Spirit. When they have Visions, they know not what manner of spirit it is that does appear to them. For which reason they ought to be very cautious and careful, how they hearken to them, least haply they be deceived as *Eve* was, when she conversed with the Devil in the Serpent, whom probably (as Dr. *Lightfoot*, and others have observed) she took to be a good Angel, and was thence the more easily seduced into Error.

4. *All those* TEKMERIA *or signs to judge by, which are found in the Writings of some Learned men, are fallible.*

There

There are many things mentioned by *Carthusianus*, *Gerson*, *Tyræus*, *Malderus*, & others, by which they suppose that Angelical Apparitions may be discerned from those that are Diabolical. But I have met with no marks to judge by, either in them or in any other Authors, that are infallible. To instance here in some particulars.

1. Some say, That the Devil cannot appear without some deformity or other. That as he could not appear in the shape of a man before man had sinned, and therefore came to our First Parents in the shape of a Serpent; so now though he can put on *Humane Shape*, yet that it must be with some defect or other, a cloven foot, an ugly countenance, or the like. See Mr. *Mede's* Works. fol. 282. *Psellus* supposeth not only that Angels have aiery or fiery Bodies so subtile as that they are to us invisible (of which opinion were many of the Ancients) but moreover, that the Angelical Body sends forth rayes and *splendors* which would dazle mortal eyes, but that the Body of an Evil Angel is obscure and squalid. But the notion of Evil Angels always appearing with some deformity in their shape is a *vulgar error* contrary to the Scripture, which says expresly, that Satan can transform himself into an Angel of light. 2 *Cor.* 11. 14. That he can appear like a venerable *Samuel*, who was an honourable man of God. 1 *Sam.* 9. 6. & 28. 12. We may gather from the 13. *Verse* of that Chapter, that the Devil seemed both to the Witch of *Endor* & to Saul, to be a person clothed

with a Divine Majesty & Brightness: he appeared like *Elohim*. This opinion has been often confuted by experience. What were those *Nymphes* that the Gentiles of old were deceived with, but Devils appearing in a beautiful form? Do not Ecclesiastical Writers tell us of his appearing to *Anatolius*, and to St. *Martin* in most glorious array? That instance of Mr. *Edwards* a Mr. of Art of *Trin Colledge* in *Cambridge* is remarkable. He had been a Magician & a Conjurer: But God gave him repentance, and after he was reclaimed from the error of his way, he declared that the *Dæmon* whom he had been wont to converse with, always appeared to him in the form of a man of good fashion: nor did he ever require or propose the making of any Covenant with him. See *Glanvils* Philosophical Considerations *p.* 42.

2. It has been said, that Good Angels are terrible at their first appearance, but not at their departure, whenas evil Angels do not appear frightfully at first but at last. This is no infallible rule to judge by; nor does it agree with the Scripture. When three Angels appeared to *Abraham*, & two came to *Lot*, they were not at first terrifyed with the sight of them. *Gen.*18. 3. & 19.1,2. The Angel that visited *Manoah* and his Wife, was not at his first appearance terrible, but at his departure he was dreadful to them. *Judg.*13.22. The Devils first appearance to *Saul* as well as his last was amazing to him. The Scripture calls the Devil by the name of *Seyir*, whence the name of *Satyr*

seems to be derived. *Lev.* 17.7. *Isa.* 13.21. because *Dæmons* have oft appeared to men in that horrid shape. The Hebrew word which is translated *Satyr* the Seventy Greek interpreters expres by *Daimonia*, i. e. Devils: the word in its original signification notes such an horror as does make the hair of a mans head to stand upright. For the most part there is an horror attending Diabolical Apparitions: but it is not alwayes so.

3. Some have thought, that the Apparition of a good Angel leaveth no room for doubting. That persons visited by holy Angels cannot possibly have any hesitation in their minds, whether they are such or no. But this also is a mistake. Men may converse with Angels, & yet not be aware of it. *Heb.* 13. 2. Neither *Abraham*, nor *Lot*, nor *Gideon*, nor *Manoah's* Wife, nor he himself did at first know that the persons who came and discoursed with them, were Angels *Judg.* 13.16. When the Angel *Gabriel* came to the Mother of our Lord, she was at first at a loss about what was spoken to her: *She was troubled at his saying, & cast in her mind, what manner of Salutation this should be* Luk. 1.29. As for the holy Prophets, they it is true neither did nor could doubt whether they were divinely inspired. For that Divine light which was implanted in their understandings, did shine with that power as made them certain that God spoke to them. There was an *IDIOTES ARRETOS*, an *inexpressible peculiarity* in them. No man that was a subject of that Irradiation, could be ignorant of it: nor could any persons

persons be deceived besides such as had it not ;
which is more than can be affirmed of all Visions
or Apparitions of Angels.

4. No infallible Judgment can be made by the
words which they speak, or the counsel which they
give, whether the appearing Spirits are good or
evil Angels. *Jacobus Vitriacus* speaks of one who
was frequently visited in his sleep by a *Dæmon*, that
did reprehend him for some of his faults, and also
excite him to acts of piety & devotion : but the
Dæmon used this fraud with a design to instill some
povsonous notions into his mind. *Delrio* writes
of a Monk unto whom the Devil appeared in the
likeness of St. *Paul*, exhorting him to read the
Scriptures. The *Dæmon* that acted *Robert Church-
man* (a deluded *Quaker* at *Balsham* in Cambridge-
shire, whom the Lord was graciously pleased to
Convert from the error of his way) told him, that
the Doctrine of the *Trinity* was true, and that God
had an Elect People; that those whom the Father
had Elected, the Son had Redeemed, and whom
Christ Redeems, the holy Spirit Sanctifies ; and
directed him to go to a Minister for further In-
struction. Have not cursed Magicians pretended,
that the Cælestial Spirits would communicate their
secrets to none but Sanctified ones ? That men
who would have a familiar conversation with those
Spirits to reveal secrets to them, must be careful to
keep themselves from enormous sins, and pray
daily to the most High, v. *Boissard de secretis Ma-
giæ* Cap. 1. p. 30. We read in the Scripture of Ma-

gicians,

gicians, who have adviſed ſuch as come to them, to give glory to God, and to beware of hardning their hearts as *Pharaoh* did. 1 *Sam.*6.5,6. How long did the *Dæmon*, which appeared to Dr. *Dee* & *Killet* continue to give them good counſil in many things, before they adviſed them to that which was apparently wicked & vile? *Carthuſianus* does greatly miſtake, when he ſuppoſeth, that thoſe Revelations muſt needs be Divine, which incite men to devotion and ſpirituality. The Devil has often taken that courſe, that ſo he might the more effectually deceive. *Fallit diabolus ſuadendo bonum, propter majus malum inde oriturum.* That ſo he may inſinuate himſelf into thoſe whom he cannot otherwiſe prevail with, he will exhort them unto acts of Piety & Charity. There are ſome that will give no credit unto what *Bodinus* writes, becauſe they ſay he was a Papiſt. Yet others ſay of him, that he was *olim Proteſtantium doctrinæ addictus, nec ab ea multum unquam poſtea alienus.* v. *Thuan. Hiſt. Tom.*4.*l.*94. He was ſuch an other Papiſt as *Eraſmus* was, whom the Papiſts are wont to picture hanging between heaven & hell. Papiſts have accuſed *Bodinus* for an Heretick, becauſe he makes an honourable mention of *Luther*, *Calvin*, & *Melancthon*. v. *Poſſevin. Bibliothec. ſel. l. 16. c. 9.* He was an ingenuous & judicious writer: Now in his *Dæmonomanta*, there are ſtrange inſtances recorded which confirm what we aſſert. *Remigius* alſo ſpeaks of a young man whoſe name was *Theodore Mailliet* unto whom a *Dæmon* appearing, exhorted him not only to abſtain

from

from drunkenness, uncleanness, theft, and the like evils, but to be constant in his attendance on the Publick worship of God, to be very charitable to the poor, and to be frequent in fasting. Would not any man have taken this counseller for a good Angel? Let me here take notice of another Example, which many still alive do remember. In the Islands of *Feroe* which are subject to the King of *Denmark*, there was in the year 1667. a young man whose name is *Jacob Olufsson*: he on *January 7th.* in that year, was afflicted with a disease that made him keep within doors a fortnight: on *January 20th.* being Lords day, there appeared to him one in shining garments, and made the room where he was, full of splendor. He gave a kind Salutation to the young man, asking him about his pain, and then stroking him with his hand, the young man was presently healed. This shining Spirit used those words to him, *Be thou whole and sin no more.* He exhorted him to pray three times every day, and that he should admonish the people where he lived, that they should pray also, and that they should leave off their Cursing & Swearing, & desist from all other sins, that so the anger of God may be appeased: So did the Spirit depart from him. But five dayes after he appeared again, and did then sing the 23. *Psalm.* The young man had a strong impulse on his Spirit to go abroad, where he saw in the Southwest the heavens opened, & one coming down thence, who at length came & stood by him, habited like a Minister, & told him he should

not

not at all doubt, but that he came from God. The next Lords-day, being *January* 27, the glittering spirit appeared to him the third time, asking whether he had performed, what he was commanded. He said, *Yes*, he had. But this Spirit replied, *You have not done it so earnestly as ought to have been.* He appeared several times after this. But at his third appearing, he told the young man that they must change the day of their keeping the Sabbath, from the first day to the last day of the week, withal adding, that whereas there had been on Saturday two Suns seen in the Heavens, that was sent as a sign that *Saturday* should be kept as an *Holy Day*. The news of these Apparitions became publick all the Country over, and many ignorant people (notwithstanding they were Protestants) put great faith in them, especially as to that of the new Holy-day. But the Ministers charging their people to adhere to the infallible Word of God, and not to regard visions, in a while all vanished, and every one was satisfied, that this *Shining Spirit* was no other than a *White Devil*. The account of this matter was published by *Lucas Jacobson* Provost of the Churches in those Islands. Also *R. B.* has inserted it in his Book, Entituled, *The Kingdom of Darkness*, p. 111. &c. It is moreover certain, that Evil Angels may pretend a great kindness for those who are the faithful and eminent Servants of God, that so they may either draw them into the snares of temptation, or bring a blast on their reputation. There was a Maid possessed with a Spirit, which would discover hidden things, and yet this Spirit did cry up the most Eminent Ministers in the World, as the true Servants of God. He said concerning *Paul* & *Silas*, *These men are the Servants of the most high God, which shew unto us the way of Salvation.* Act. 16. 17. some have thought, that Evil Spirits cannot exalt Christ. It is true, that the Blessed Name of Jesus is

hateful

hateful and dreadful to them. Nevertheless, to serve a design of their own, they will extol him. Some Authors write of those who having had familiar Spirits, would speak highly of Christ, whenas thereby they intended him whom they had devoted themselves unto, who (not without the highest Blasphemy) called himself Christ, and would be worshipped above all that is called God. We know from the sacred and infallible Oracle, that a man who was possessed with many unclean Spirits, when the Master-devil in him beheld Christ, he fell down before him, & said, *Jesus thou Son of God most high, I beseech thee torment me not.* Luk. 8. 28. Another of them said, *Thou Jesus of Nazareth, art thou come to destroy us, I know thee who thou art, the holy one of God.* Mar. 1. 24. The Devils know & confess that Christ has power over them. *Act.* 19. 15.

5. In case they predict some future events, which happen to come to pass accordingly, we may not from that sole consideration conclude them to be good Angels. *Deut* 13. 1, 2, 3. *Cicero* in his Book of divination, relates that the Oracle of *Apollo* predicted that *Cypselus* the Tyrant should reign at *Corinth* hundreds of years before it came to pass. An *Augur* when *Rome* was in building, from the flying of Twelve Vultars, presaged the continuance of that City would be 1200. years, which some learned men suppose was accomplished *A. D.* 455. When *Genfericus* burnt the City of Room 1200. years after it was first built. What shall we think of *Thomas Lermouth* the famous Scotch Wizard, who predicted *Bruce* his succession to the Crown, and the union of the two Kingdoms of *England & Scotland* in the ninth degree of the *Bruces* blood? *Dæmons* have seldom (though sometimes) ventured to foretell events remotely distant: but very often they have predicted things near at hand, which they might easily do as having a greater insight into the immediate causes of

things

things then men have. It was no difficult thing for the *Dæmon* that appeared in the likeneſs of *Samuel* to Propheſy the ruin of *Sauls* Family. All theſe things conſidered it is evident that when an Angel appears, the beſt Saint on earth may eaſily be miſtaken as to ſome circumſtances attending that Apparition. We ſee this in the Apoſtle *John* who thought the Angel that came to him, had bin the Lord himſelf, otherwiſe he would not have fallen down at his feet to have worſhipped him, for which his Error that Holy Angel reproved him, *Rev.* 22 8, 9. Of which ſee Mr. *Phillipot* in his new Syſtem of the Revelation. *p.* 281. *&c.*

Concluſion IV. *The beſt and the only way to prevent deception in this caſe, is to keep cloſe to the Scripture, and when thus tempted, by earneſt Prayer with Faſting to ſeek unto God, that we may not be impoſed on with Satanical Illuſions.* The Scripture directs us to fight againſt Satan with ſpiritual weapons; and in ſo doing we ſhall at laſt be too hard for him. 2 *Cor.* 10. 4. Extraordinary Temptations call for more than ordinary ſupplications before that God who has ſtyled himſelf, *The Hearer of Prayer.* Becauſe of this thing, we muſt beſeech the Lord thrice. When the Holy Apoſtle did ſo, God would not permit Satan to have his will over him. 2 *Cor* 12 7. *Oratio eſt flagellum Diaboli.* The Devil dreads Prayer; and whole Armies of them have fled before the power of it. When Evil Angels pretending to be good ones, are in reſpect of bodily poſſeſſions or of Apparitions let looſe upon men and women after ſuch a rate as is truly prodigious, there ought to be Humiliation by Faſting with Prayer before the Lord; and it may be an happy deliverance from them will be obtained in no other way. *Mat.* 17. 21. There was in *Geneva* a Senators Son, whom a pretended good ſpirit accoſted with ſtrange Viſions and Revelations, ſaying, that he was the Angel that had ſhewed

ed unto *Christina* the Virgin of *Poland*, things that were to come. Some Divines in that City did at first incline to think, that it was indeed a good Angel. But after a while one of them saying, he perceived the finger of Satan in the business, the spirit who acted that youth, uttered these words, *They will not believe that I am a good Angel sent of God, but I will prove it by a miracle, and snatching some way or other a knife, thrust it into his breast, and drew it out again without hurt, crying, behold a miracle.* Senators with Ministers there did by Fasting and Prayer seek unto God in a case so solemn. They were answered with a speedy deliverance. Indeed, if persons under such circumstances come before the Lord with an Idol in their hearts, He does sometimes in Judgment answer them according to that Idol. But when with a true heart they draw nigh unto him, he is not wont, if they ask a fish, to give them a Serpent, but all ends well at last. If we would have God hear us, we must hear him speaking to us in those blessed Scriptures, which are *a more sure word of Prophesy* than a voice from Heaven. 2 Pet. 1.13, 19. They that will be hearkening to extraordinary voices, know not the danger which they expose themselves unto. Jewish Writers pretend, that although under the Second Temple Prophesy ceased, nevertheless, that some of their Doctors were favoured with *Bathkol filia vocis*, succeeding the Oracle of *Urim and Thummim*, being a more inferiour sort of Revelation, that they heard voices from Heaven which were instructive to them. But Dr. *Lightfoot* and others have noted, that there was Diabolical Illusion in those voices which they built their Faith upon. It was well said by *Luther*, that instead of Visions, Dreams, Voices, or Appearances of Angels, he did believe and rest satisfied in his having the Scriptures, *Ac certus sum me posse falli*, as long as I keep to them, I am certain that I cannot be deceived. All Scripture is given by Inspiration of God. If an Angel from Heaven shall speak any thing contrary thereunto, let him be accursed.

Glory be to God in the Highest,

D. Math
I. 4